

The Promises :
OR,
A TREATISE

Shewing how a godly Christian may support his heart with Comfort,

AGAINST ALL THE
distresses which by reason of any
afflictions or temptations can
befall him in this life.

Containing al the most comfortable
places through the
whole Bible, orderly digested

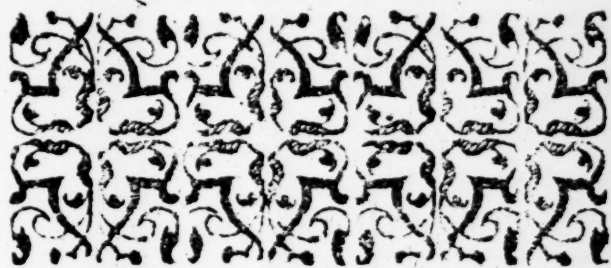
By N. Bisfield Preacher of Gods Word
at Isleworth in Middlesex.

LONDON,
Printed by G. P. for Ralph
Rounthwaite. 1619.

1
1
1
1



m
di



TO THE MVCH

Honoured and right worthy, Sir *William Throgmorton*, Knight and Baronet : and Sir *Francis Darcie*, Knight, *N. Byfield* wisheth the increase of all Grace and happinesse that accompanieth the loue of the Lord Iesus in sinceritie.



F the many crosses & temptations with which the life of all men, euen the most godly is distressed, be seriously weighed,
A 3 ed,

The Epistle

ed, and withall the great disconsolation that too often surpriseth the hearts of most Christians, be compassionately thought on: and if with all the singular glory of a godly mind framed vnto unmoveable rest, and stedfast contentment, be thoroughly conceiued of; it cannot but bee manifest, that if a way can bee shewed how a Christian may fill his heart with comfort in any condition hee can fall into, in respect of affliction, that such a course is profitable, and all ought to take notice of it, and with all care and paines imploy themselves about it. This by Gods assistance

Dedicatory.

stance upon apparent grounds of Scripture I have indured to shew in this Treatise; and doubt not but by experience humble and godly Christians will finde much refreshing and establishment of heart, if they apply themselves distinctly & diligently to draw of the water of life, out of those wells of salvation, opened for them every where in this roule of Gods Promises.

This Treatise I present to your worships, and under the countenance of your names, desire to commend it unto the Church of God: and this I am induced to doe for

A 4 diuers

The Epistle

diuers reasons : your forwardnesse in the profession of sincere Religion for many yeares , the publike seruice you haue done in your Country in the administration of Iustice , for the encouragement of the good, and reformation of abuses, your great care from time to time to plant painfull and profitable teachers in the places of your abode, together with the excellent gifts with which God hath furnished your mindes, deserue to be freely and publicly acknowledged in the Church of God ; and in mine owne particular I haue beene so many waies obliged , that
with

Dedictory.

with much gladnesse I embrace this occasion, to let the world know my desire to be thankfull for the many helps & furtherances my ministry hath received from the countenance & endeouours of both your worships, as occasion hath at any time bin offered. Desiring your acceptance hereof, and praying God to preserve you in his fear without offence, till the Day of Christ, and to enlarge in you the desire & power of wel-doing in all things, I end and rest, Isleworth, Octo. 1618.

Your Worships in the
seruice of Iesus Christ,
to be commanded,

N. Bifield.

The Contents.

The chiefe Contents of this Booke.

Chap. I.

THE drift of the whole
booke is, to shew aboun-
dant comfort against any di-
stresse. pag. 1.

Two things taken for gran-
ted, viz. both that godly
men shall be distressed, &
also that comfort may bee
had in any distresse. p. 2. 3

The worth of those promises.

p. 4. 5.

To whom the promises be-
long. p. 6. 7.

The use they will serue for,
being learned. p. 7. 8. 9. 10

The

The Contents.

The infallibility of those promises proved by 13. Arguments. p.11.12.to 20.

The promises sealed 4. waies. p.17.

Sixe rules to bee observed, if we will profit by the promises. p.20.21.22.23

Chap.2.

3. Sorts of promises. p.24.25

Sorts of afflictions, in which we need comfort, p.26.27. 28.29.

Chap.3.

12. Priviledges of the godly.

p.32.to 47.

Chap.4.

What meant by outward afflictions. p.48.

10. Arguments of consolation

to

The Contents.

to support vs against outward afflictions. p.48.to 64

Chap.5.

Men neede comfort against reproches. p.65.

12. Arguments of consolation against reproches. p.66.to 78

Chap.6.

Many principall obiections of the godly about reproches answered. pag.78.to 90.

Chap.7.

Directions in the case of reproches. p.90.91.92

Chap.8.

How the godly may comfort themselves in the case of aduersaries. p.93.to 104.

Chap.9.

3. Things taken for granted, about

The Contents.

about temptations. p. 104.

106.

Sathan tempts vs fine waies,

p. 106. 107.

3. Sorts of temptations by suggestion. p. 109. 110.

9. Occasions of temptation. p.

111. to 118.

Chap. 10.

*How many waies a godly man
may comfort himself a-
gainst temptations. p. 118.*

to 126.

*6. Things in Christ comfort
vs against temptations. p.*

121. 122.

*How farre forth we may pray
against temptations. pag.*

125. 126.

*How wee may know that wee
are*

The Contents.

are not overcome of temptations. p.126.127.

Chap. 11.

Two sorts of promises about infirmities. p.131.

What is meant by infirmities. p.132.

9. Arguments of consolation against our daily infirmities. p.132.to 149.

The goodnes of Gods nature shewed in 4.things. p.135. 136.

Many things comfortable in Christ. p.137.138.139.

9. Priuiledges about infirmities assured vs in the word. p.141.to 147

Chap. 12.

Diuers obiections about our infir-

The Contents.

infirmities answered. pag.

149 to 175.

About ignorance diuers comfortable meditations. pag.

154. to 158.

The explication of two excellent places of Scripture, with the sundry answers of many objections met withall in those places, from p.

159. to 174.

Chap. 13.

Many consolations to support us against the feare of falling away, taken from the consideration

1 Of God. p. 176. to 184

2 Of Christ. p. 184. 185

3 Of our owne state in Grace, p. 186.

Chap.

The Contents.

Chap. 14.

Three sorts of most comfortable promises about prayer, p. 187. to the end of the booke.

CHAP.



CHAP. I.

Containing the Preface.



THE drift of
this Treatise
is, to shew a
godly Chri-
stian, (who is
already assured of Gods
fauor, and knowes he shall
haue abundant happinesse
when he dies, in Heauen)
how hee may support his
B heart

heart with sufficient contentment, against all the miseries can assault him from the time of his conversion, till his death. For this purpose I shall breake open a Mine of Treasure: for I intend from all parts of the booke of God to select and set before thee those rich promises, which God hath there recorded, to be as Wells of comfort vpon all occasions.

Two things must of necessity bee granted. The one is, that though wee haue gotten the assurance of Gods fauour and freedom from the power and
guilt

guilt of our finnes; yet many things will still aile vs, and oppose our consolation. We shall meete with temptations and afflictions of all sorts, reproches, aduersaries, trouble of spirit, and such like. The other is, that there can bee no such discouragement, difficulty, or affliction, but in the Word of God we may haue a sure consolation or direction for it, able euery way abundantly to sustaine vs.

But before I enter vpon the vnfoldings of this great Roll of promises, I must preface about fve things,

B 2 which

which tend to make vs more fit to receiue them.

*The worth
of the pro-
mises.*

Eph. 3. 6. 9.

First, it will be profitable for vs to consider briefly the worth of the promises; they are called the *unsearchable riches of Christ*, to assure vs that he is a very rich man, that hath his heart stored with the promises of God wel applied.

2 Pet. 1. 3.

The Apostle *Peter* saith, that they are *great, and precious promises*, which God hath giuen to vs. Promises in our hearts, are better then pearles or precious stones in our chests. They are the inheritance God giues to his people in this life,

life, and therefore they are called *the heyres of promise*; a greater portion then any King on earth can giue to his childe. The very keeping of the Records of these promises, was a great prerogatiue to the Iewish nation: and it is accounted a singular happinesse for the Gentiles, that they may now *partake of those promises*. Little doe wee know what wrong we doe to our soules, when wee keepe them ignorant of the promises; and it is one of the greatest offices vnder the Sunne, to dispense these promises to man.

Rom. 4.

Rom. 9.

Eph 3. 6.

2

To whom
the promises
belong.

Eph. 2. 12.

Gal. 4.

Gal. 3. 22.

Heb. 6. 17.

2. *Tim.* 1. 1. *Titus.* 1. 1. 2. 3.

Secondly, before I enter vpon the explication of the promises, I must likewise tell you, to whom they belong, and who they are that haue interest in them: For all vnregenerate men, that liue in their sins without repentance, are *strangers from the covenants of promise*. The children of the bond-woman haue no part in the testament of Grace: onely they that are Christs, haue the benefit of the promises in Christ. The children of God are the *heires of promise*. Men must haue *godlinesse*, that

that haue the promises eyther of this life, or that to come. In short, all those that haue repented them of their sinne, and belieue in Iesus Christ, may come to these promises with large hearts, as knowing that they reade and heare that which they haue clear and full interest in.

1.Tim.6.8.

Thirdly, concerning the vse these promises may be put vnto all our life long: They will driue away grieffe, discouragement, or feares, that at any time may seize vpon vs: They will sweeten all our afflictions: they will exceedingly

3^d
*The vse of
the promises.*

ly nurse vp, and confirme our faith, and further, they will haue a singular vse in preferuing vs against the inticements of the profits, pleasures, and lusts of the world, and against the cares of this life. Our affections are the feete of our soules, and with the promises wee may bee daily shod; so as neyther thorny cares pricke vs, nor foule pleasures defile vs, *Eph. 6.* The Gospel shewes vs still a better proiect, when the Deuill or the world intice vs. And a true reason why many times wee are not able to resist

resist inticements , is, because our hearts are not filled with the promises, which else would shew vs so much sweetnesse, as all other things would seeme but base in comparison of them. When we are tempted with the pleasures of sinne , if wee haue not a more delightfull proiect to offer to our hearts, it is easie for vs to be seduced. And further, these promises soundly studied and laid vp in our hearts , will breed cheerefulnesse of spirit, and that contentation which makes godlines to be so great gaine. And

B 5 be-

1. Tim. 6.
7. 8.

Byfield, N.

besides, they will daily excite in vs all encouragements to well-doing, and they doe also set out maruellously the glory and splendor of Gods loue, power, presence, prouidence, and grace toward vs. What shall I say? the promises giue vs euen heauen vpon earth, and set out the incomparable gaine of true godlinesse; yea, by them we approach so neere vnto God, that as *Peter* saith; *By them we partake of the Diuine nature.*

2. Pet. 1. 4.

A fourth thing which I would preface about, is, concerning the infallibilitie

tie of these promises : For that may much enflame in vs the desire to store our hearts with them, (having heard of their worth,) if we likewise be fully assured concerning the certaine accomplishment of all the good which is contained in them. I suppose, no man doubts, but that if it could be made good, that a poor Christian might haue all those excellent things which are contained in all the promises of the Bible, he were in a matchlesse estate. Now there are many things which may put vs out of all doubt in that point.

The infallibility of the promises proved by 13. wayes.

point; marke them heedfully, for they may do thee singular good.

1 They are
all but as one
promise.

First, obserue that the promises are in some scriptures called in the singular number, the *Promise*: and why so? As for other reasons, so to assure thee, it is as sure and as easie for God to fulfil al that goodnesse contained in al those promises, as if they were but one onely promise.

2 From the
nature of
God.

2 Consider *the Nature of God*, hee cannot lye, it is impossible for him to deny his word, he may as easily deny himselfe. If God haue said it, it must needes come

come to passe. This argument is vsed in this point, *Titus* 1.1.2.

3 The *antiquity* of these promises much adde to our assurance. The Apostle in *Titus* 1.2. saith, that these promises were made *before the world was*: and hitherto in all this time God neuer failed of one word of his goodnes.

4 We haue the *writing* of God to shew for them, they are vpon Record in the Scripture: and shall we mistrust when we haue Gods owne hand to shew for it? *His word is true, and righteous altogether, Ps. 19.8*

5 Yea,

3 From the antiquity of them.

4 Fro Gods writing.

5 From
Gods oath.

5 Yea, we haue *the oath* of GOD too, that by two things, in which it is *unpos-
sible* for God to change, the heyres of promise might haue abundant consolation, when-
soever they make recourse vnto the promises, *Hebr.* 6.17.18.

6 From the
messengers
sent about
them.

6 Wee haue these pro-
mises *preached* vnto vs by Ambassadors sent of pur-
pose, at the commandement of God, who hath enioyned them to make it *manifest*, that God will bee as good as his word in all those, *Ti-
tus* 1. 3.

7 From the
Ministry of
Christ him-
selfe.

7 Yea Christ Iesus him-
selfe did imploy his Mini-
stry,

stry, to assure and *confirm* the promises made before to the Fathers, as the Apostle shewes, *Rom. 15. 8.*

8 Yet more ; wee haue the bloud of Christ, and the death of the Testator, to cōfirme this new Testament, and all the promises contained therein, *Hebr. 9. 16.* so as in Christ they are now all, *yea and Amen:* there can bee no nay nor deniall of them ; they well may be now pleaded in any Court of the Iustice of God.

9 The *Anointing* that is vpon vs, may assure vs, & establissh vs. Was there
euer

8 From the death of the Testator.

byfield, N.

9 From our
Anointing.

ever any King anointed of God to be a King, that made doubt of the Kingdome? Why? The anointing of God is vpon our hearts, the graces of the spirit powred out vpon vs, are our assurance, that God will not withhold from vs our regall priuiledges, if wee seeke them, 2. *Cor.* 1. 20. 21.

10 From
the extent of
the promises.

10 It is some settling to vs, to consider the extent of the right to those promises: For God hath excepted no sort of men, but in Christ they may get to haue their part in those promises, as the Apostle shewes

shewes, *Galath. 3.27.28.29.*

II The Law was the
only thing that might
hinder vs of the enioying
of the promises. And the
Apostle hath proued, that
*the Law cannot disanull the
Promises*, in which the na-
tions of the earth should
be blessed, made 400. yeers
before the Law was giuen
on *Mount Sinai, Galat. 3.*
17.21.

II We haue the seale
of GOD to this writing:
now God hath sealed four
waies.

First, in his *Counsell*: the
booke of his eternall coun-
sell was written within, and
without,

II From the
time of gi-
uing the pro-
mise.

The promise
sealed foure
wayes.

I In his
Counsell.

without, and it had seuen
 seales, to signifie that it was
 perfectly ratified, and
 though none in heauen
 and earth could reade it,
 yet for our comforts wee
 know, that the Lambe of
 the tribe of Iuda, the Lord
 Iesus Christ our Sauour,
 hath opened it now, and
 made it manifest, *Reuel. 5.*
1. 2. &c.

2 *In his Son*

2 *In his Sonne:* for him
hath God the Father sealed,
Iohn. 6. 27. God made all
 sure when hee sent out
 Christ; he sealed his com-
 mission in all things, that
 concerned the happinesse
 both of Iewes & Gentiles.

3 *In*

3 In his *Spirit* ; and thus all the believers are said to be *sealed by the Spirit of Promise* : and this is Gods priuy Seale.

3 In his Spirit.

4 God hath sealed to all his promises in the Sacraments, which are giuen vs as Gods broad Seales, and outward tokens and pledges to confirme our Faith.

4 In the Sacraments.

13 We haue the experience also of all the saints, who in all ages found God as good as his word, and had euer reason to say as *David* did, *In the Lord will we praise his word, Psalm. 56. 10.* The Patriarchs embraced

13 For experience.

ced the Promises, as the chiefe stay of their liues in their pilgrimage on earth, Heb. 11. 13.

Thus of the fourth point.

*6 Rules to
be obserued
if we will
profit by the
Promises.*

5 A fift thing I would preface about, is concerning certaine rules to bee obserued, if we would euer receiue the sound profit of these promises, and so wee must looke to fixe directions.

First, when wee come to these promises, we must renounce our own merits, & all opinion of our owne worthinesse, and acknowledge from our hearts, that all the grace we find in the
pro-

promises, is in & through
Jesus Christ. All the pro-
mises are yea and Amen
through him, and onely in
him.

2. Cor. I.
20.
Rom. 4. 14.

2 When wee haue the
promises laid open before
vs, we must belceue them,
and apply them to our
selues, or else they will doe
vs no good.

Gal. 3. 22.
Rom. 4. 16.

3 We must be further
carefull to *hide them in our
hearts*, & to commit them
to memory, that wee may
be often thinking of them,
and musing vpon them. It
will not serue the turn that
wee haue them written in
the Bible, or in our note-
bookes,

Psal. 119. 11

bookes, but wee must get them written in our hearts too : wee must bee at the paines to acquaint our selues distinctly with them, and to fill our heads with store of them.

Heb. 6. 18.

4 When any thing ayleth vs, we must *flye to him for refuge*, and cast the *anchor of our hope* vpon them, that God himselfe may see that our hearts are bent to trust vpon his Word.

5 We must neuer *cast away our confidence in them*, but wait with patience, and not limit God to the time, or manner, or meanes of accomplishment, but hold
fast

fast to his promises, and
leave the rest to God, as in
many places of Scripture
may appeare, especially,
Hebr. 10. 36. Rom. 4. 22.

6 In short, wee must
looke to it, that we be not
lothfull and idle, and such
as will not be at the paines
to study and commit to
memory, and rest vpon
these glorious comforts;
but wee must follow them
*which through faith and pa-
tience doe inherit the promi-
ses.*

Heb. 6. 22.

Thus of the Preface.

CHAP.

CHAP. II.

The diuision of the Promises.

THE Promises may be diuided into three parts.

3 Sorts of Promises.
1 Priuiledges

I The first may containe such places of Scripture, as shew the *Priuiledges* of the godly aboue other men ; and that is one chiefe way by which the Lord doth refresh the hearts of his people, by assuring them in generall of such & such prerogatiues, which hee will confirme vpon

upon them, and vpon none but them.

2 The second may containe *comforts*; that is, places of Scripture which do foretell what goodnes the Lord will shew to his people in affliction. For hither-vnto belong all those promises which are giuen of purpose for the comforting and supporting of the godly in all their trialls.

2. *Comforts in affliction.*

3 The third part may containe such *Promises*, as are made to certaine particular *Graces* in the godly, as promises made to prayer, faith, trusting in God, or such like. It is the se-

3. *Rewards of certaine graces.*

C

cond

byfield, N.

cond sort of promises, which I intend here more at large to intreat of. I would shew what variety of comforts there are, with which a godly man may inflame his heart, according to the severall distresses may fall vpon him, and these may be thus subdiuided.

Sorts of afflictions.

All afflictions are eyther outward, or inward: For outward afflictions, it were too tedious, and to little purpose to gather comforts against euery particular crosse, and therefore one head may suffice for the Generall, viz. the

pro-

promises or consolations against all outward afflictions. Now, because godly people are oftentimes more troubled with the stormes and reproches of the world, which are cast vpon them for well-doing, then with the ordinary afflictions of life; therefore I would in the second place gather the *comforts against reproches*, and withall I would adde in the third place, *consolations against aduersaries.*

Now for inward afflictions; they are the afflictions of the spirit of man, and arise eyther from the

temptations of Sathan, or from the trouble of the conscience vnsatisfied in diuers scruples. I would therefore in the fourth place shew how wee might bee *comforted against the temptations of Sathan*; and because the trouble of conscience ariseth vsually eyther from the burthen of our daily infirmities, or from the feare of our falling away: I would in the fifth place shew how we may *bee comforted against our daily infirmities*; and then in the last place I would vnfold those *promises*, that may assure vs of per-

perseverance.

Now suppose a Christian soule clearly informed with the knowledge of those priviledges wherein he excels all the people of the world ; and withall , that he knew how to comfort himselfe against any outward afflictions, and had store of consolations in his heart against the temptations of Sathan , and did know how to support himselfe against the sence of his daily weaknesses, and withal were settled & out of feare for falling away ; would you not thinke such a one wonder-

Note.

full happy? And this may be heere attained vnto, if wee be not slothfull: and what can in this life bee grieuous vnto vs, if wee be soundly fenced in those things? There can be nothing that can seeme a misery vnto vs, but wee may find comforts vnder some one of these titles.

CHAP.

CHAP. III.

*Shewing the priviledges of
the godly above all other
people.*

THe first sort of pro-
mises, or comforta-
ble places of Scrip-
ture, are such as in general
shew the happinesse of the
godly in all estates of life;
these I call *priviledges*.
These are such comforts
as are not restrained vnto
some certaine time, but are
such as he is enriched with
all at all times: These we
ought to know as the foun-

dation of all the rest, and wee should strue to haue them perfectly in our memories, so as any time we could number them if need were.

12 Priuiledges of the
godly.

Euery godly Christian hath twelue priuiledges, wherein hee excels all the men of this world.

The loue of
God.

Eze. 36. 28
Ioh. 14. 21.

I The first is, *the loue and fauour of God*, the especiall grace of God toward him; this is the foundation of all his happinesse: and if hee could order his owne heart aright, hee could easily see that hee could not be miserable, so long as he was in fauor with his God.

If

If the fauour of great persons be so much accounted of; what reckoning is to be made of Gods fauour, who is Lord of Lords? yea King of all Kings, and the more should a Christian fill his heart with ioying in this prerogatiue, if hee consider three properties in the loue of God. For first, it is a *free loue*, hee stands not vpon desert: he is gracious, looking vpon his owne goødnesse, and not on ours; *Hosea 14. 4.* Secondly, it is an *eternall loue*, and vnchangeable, God will neuer bee weary of louing him, *Ierem. 31. 3.*

3 Properties
in Gods loue.

1. It is free.

2. It is eternall.

3 *It is infinite.*

His louing kindnesse is better then life ; for it lasts vnto all eternity , without alteration : The fauour of man in this world is mutable ; Kings may extremely loath , whom they yewhile loued with their intirest affection ; but in God there is no shadow of changing , hee loues with an euerlasting loue. Thirdly, it is *infinitely immense* , and great , no affection in any, or in all the creatures in this world, if they could be fastned vpon one man, can reach to the thousand part of Gods loue to vs , *Ephes. 2. 4. 7. Esay 49. 15. 16.*
This

This light of Gods countenance shining vpon vs, makes vs at all times more rich then they, that are encreased most in corne and wine, and oyle, *Psal. 4. 7. 8.*

2 The second is, the *donation of Christ*; *Christ* is his, God hath giuen him *Christ*, *Rom. 8. 32.* so as all *Christ* is his proper portion: and how is *Christ* his? euen in all dearenesse of relation. He is his *Prince*, his *Priest*, and *Redeemer*, his *Father*, his *Lord*, his *Master*, his *Friend*, his *Brother*, &c. All these titles are giuen to *Christ*, to signify

The second priviledge is the giuing of Christ to them.

nifie, he is all that, which those things could shadow out. No father, brother, friend, could so loue their childe, brother, or friend, as *Christ* loues the *Christian*. No Lord, Master, Prince, can so prefer, prouide, or care for their seruants or subiects, as *Christ* cares for the *Christian*. Look what the fauor or power of any of those, or al those could doe, *Christ* is, & wil become much more vnto the godly *Christian*.

The third is
Deliverance
from sin.
The second
is things.

3 The third priuiledge is *Deliverance*, & the *Christians* deliuerance is exceeding great, if hee consider
se-

seriously how he is deliue-
red from *the Kingdome of*
darkenes, from *this present*
euill world, frō *the dominion*
of sin, from *the handwritting*
of ordinances, that was a-
gainst him, from *the rigour*
and *curse of the Law*, and
from *condemnation*.

The fourth is *free pardon*
of *all his sins past*, his soule
being washed in the bloud
of Christ from all his sins,
so as now they were as
white as snow, though
they had beene redde like
scarlet, 1. *Ioh. 1. 7. Esay 1. 18.*
What rest & peace would
this breed in our hearts, if
we did daily thinke of it in

our

The fourth
is, *forgiuenes*
of *all sinnes*.

byfield, N.

our owne particulars, that wee had obtained pardon and remission of all our sinnes.

The fifth is the inhabitation of the holy Ghost.

The fift priuiledge is, the *inhabitation of the Holie Ghost*. The soule and body of a Christian, is the *Temple of the Holy Ghost*, and the Spirit of God doth verily and truly dwell within the brest of a Christian, and that not in a naked presence; but the holy Ghost is there, to *teach him to guide him into all truth*, to *tell him* when hee is ready to goe out of the way, *on the right hand*, or *on the left*, and to *comfort him* in all

all distresses, and to *seale* the promises to his heart, and to *anoint* him with the oyle of true knowledge and grace, and to bee as a pledge and *earnest* of his inheritance looked for from heauen, and to *teach* him to pray, when he knowes not how to pray for himselfe; and many other excellent benefits hee reapeth from this spirit of God, whom the world cannot receiue. Hee hath for this respect a very *spring* of knowledge, and ioy and grace in his belly.

The sixth priuiledge is, the *Image of God* restored in him, by the mighty power

The sixth is the restoring of Gods Image.

power of Christs voyce in his *first resurrection*, being made now a *new creature* to God, and so *partaking of the diuine nature*, in respect of the qualities wherein hee doth excellently resemble God.

*The seuenth
is, freedom
in Gods
house.*

The seuenth priuiledge is the *freedom to Gods house*, and to all the feasts, & Diuine entertainment which God makes there, *Psal. 36. 9. and 65. 4. Esay 25. 8. Luk. 14. 17. Reue. 2.* The Word and Sacraments are his; he is Gods bidden ghest: he may alwaies come and welcome: *The fatnesse and pleasures of Gods house*, Oh how

how sweet are they! Who can tell the excellency of the *Manna* that is hid?

The eight priuiledge is, *entrance and accesse, and audience with God in all his suites.* He may aske almost what he will of God, hee will not deny him any thing he askes in the name of Christ. And sure he is worthily miserable that will not make himself happy, when hee may haue what hee will aske of him, that is able to giue what he can aske, *Marke 11.24. Ephes. 2.19.*

The ninth priuiledge is, *The seruice and attendance of*

The eight is, the hearing of his praier.

The ninth is the attendance of Angels.

of the Angels. The Angels doe pitch their Tents about those that feare God, Psa. 34. and are *ministring spirits* to euery heire of saluation, Heb. 1. ult. Oh the dignity and safety of that man, whom the glorious Angels doe guard and attend vpon! The poorest Christian hath a better guard about him, then the greatest Monarch in the world that is not a Christian.

The tenth is
the commun-
ion of
Saints.

The tenth priuiledge is, the *Communion of Saints*; hee is mystically vnited in one bodie to all the worthies that are in heauen, or earth; and doth effectually enioy

enjoy the benefit of communion of Saints ; too large to be heere reckoned up. If it were no more, but the profit hee hath by the prayers of the godly all o-uer the world : were it not a great fauor ? *Ephes. 2. 19.* and *3. 6. Philip. 1. 5. Colos. 2. 29.* besides al the comforts hee hath in the fellowship with the godly.

The cleuenth priuiledge is, *the inheritance of the Earth*, which is restored to him in Christ ; so as hee now passeth that which he hath of the earth , by as good a Title as euer *Adam* held *Paradise* : yea, so as what-

The eleuenth is the inheritance of the earth.

whatsoever in the whole earth is good for him, shall not be withheld from him, *Math. 3.7. Psal. 84. 12.* Outward prosperity hee is sure of, so farre as it is good for him, *Iob 8. 7. Psalme 37. 5.*

The twelfth is, the inheritance of heauen.

The last priuiledge is that *Inheritance immortall, incorruptible, and that fadeth not, reserved for him in heauen*, which for excellency passeth all that which ever the eye of man saw, or the eare of man heard, or the heart of man can conceiue, *1 Pet. 1. 3. 4.*

Now then, to summe vp all this, let a Christian tell

tell his owne soule plainly,
and vpon cleere prooffe,
by the signes of a child of
God, that hee is in fauour
with God, and that Christ
is his, and that he hath ob-
tained strange deliuerāce,
and that all his sinnes are
forgiuen, and that the ho-
ly Ghost dwells in him, &
that the image of God is
restored in him, and that
he is free to Gods house,
and that hee may begge
any thing of G O D, and
that hee hath Angels to
waite vpon him, and that
he is neere of kinne to all
the Saints in the World,
and that he is Lord of the
earth,

Note.

Byfield, N.

earth, and that hee shall certainly goe to Heauen when he dieth. Let this, I say, bee told to his soule, can hee be dismaid? will not the *Peace of God which passeth all understanding, keepe his heart and minde,* and that constantly for euer?

CHAP.

CHAP. IIII.

*Shewing how the godly may
support their hearts a-
gainst all outward afflic-
tions.*

Hitherto of the Pri-
uiledges. Now it
followeth, that I
should open those conso-
lations, that may support
the hearts of men against
all the distresses of this life.
And first I would shew,
how the Lord is pleased
to comfort his seruants in
seuerall Scriptures, against
all the outward afflictions
may

Byfield, N.

may befall his seruants in this world.

*What meant
by outward
afflictions.*

By outward afflictions I meane such as these; wants, losses, wrongs, troubles, exile, imprisonment, sicknesse, feares, poerty, or any other thing, wherewith the life of man is molested in any condition.

*The godly
man may
comfort him-
selfe against
afflictions,
by the con-
sideration,
I Of the
commonnes
of them.*

Now there are many excellent waies of abundant comforts against these, or any of these, as

I First, if we consider but the commonnesse of them, *all things fall alike* in these things, Eccles. 9. 2, 3. *Euery man that is born of a woman,*

in woman, hath but few daies,
and is full of trouble, Iob 14.
1. Christ hath no Disciple
but he is told aforehand,
He must take up his Crosse,
and that daily, Luk. 9. 24.
There can bee no afflicti-
on, but what accompani-
eth, or may accompany the
nature of man, 1. Cor. 10.
13. The same afflictions
are accomplished vpon
our brethren which are
through the world, 1. Pet.
5. 9. And we haue the Pro-
phets & greatest worthies
of the Lord, for an example
of suffering, Iam. 5. 10. And
all the godly must through
many tribulations enter into
D the

*the Kingdome of God, Acts
14.22.*

*Of Gods
knowledge
of our di-
stresses and
desires.*

2 Secondly, if we consider that God takes notice of vs, and of all our trialls: *The Lord knowes the way of the righteous, Psalm. 1. 6.* None of our griefes are hid from him, *All our desires are before him, and our groining is not hid from him, Psalm. 38. 9.* and hee knowes our soules in aduersitie, *Psalm. 31. 7.* And as hee takes notice of al our troubles, so he takes notice of all that is good in vs: *Hee knowes them that are patient, and trust in him, Nahum. 1. 7.*

3 Third-

3 Thirdly, if we consider the wonderfull compassion of God in the afflictions of his people: hee doth *not willingly afflict*, but regards vs with pittie, and with loue thinkes of redeeming vs, and sends *the Angell of his presence* to comfort and *saue vs*, and *in all our afflictions is afflicted with vs*, *Isay 63.8,9.*

4 Fourthly, if we consider the high estimation that God holds of his seruants, notwithstanding their afflictions. Crosses may make men loue vs the lesse, but they doe not a iot discommend vs before

D 2

God.

*Of Gods
compassi. n.*

*Of Gods
high estima-
tion of vs.*

byfield, N.

God. He can take notice of his seruants in their distresses, as well as if they did shine in the greatest outward splendor in the world. This is the consolation that God speakes to vs (euen when he corrects) as to his children; and for that reason wee *should not refuse his chastning*, Hebr. 12.6. *Prou. 3. 11.* We may *be honourable in Gods sight*, though wee bee in a most forlorne and despised condition in the world: Wee may, I say, be precious in Gods sight, and greatly beloued, *Isa. 43. 4. 5 6.* The Apostle Peter thewes, that

a poore seruant, when hee suffers hard words, and ill vsage from his froward Master, doth herein finde acceptation with GOD, *1. Peter 2. 19. 20.* Now th's is an instance beyond exception: For, what condition more vile, then of a seruant? and what crosses were likely to be disregarded of God sooner, then these domesticall indignities? and yet wee see a prooffe of the regard and loue of God euen in those things.

5 Fifthly, if we consider the victory of Christ ouer the world: Our Sauour
D 3 vseth

Of the victory of Christ.

Byfield, N.

vseth this as a consolation; he tels his Disciples, *In the world they shall haue trouble, but he wold haue them be of good cōfort, he hath ouer come the world*, so as now they shall neuer be hurt by their troubles. Their crosses may be too hard for them to master, but Christ can order them so, as in him they shall haue victory ouer them. But of this more afterwards, *Iohn 16.*

33.

*Of the holy
Ghost com-
forting vs.*

6 Sixtly, If wee consider the presence of the holy Ghost, he is giuen of Christ and the Father to bee our *Comforter*, and as

our

our afflictions abound, so shall
our consolations also, Ioh. 14.
16. 2. Cor. 1. 4. Now, how
shall a man be dismaied,
that hath Gods spirit with-
in him, to harden him, and
assist him, and refresh him,
and make glad his heart?

7 Seuenthly, if we con-
sider the issue out of all
troubles; *Many may be the
troubles of the righteous, but
God will deliuer them out of
all,* Psal. 34. 19. If GOD
make vs sore, he will make
whole: if he wound, he will
binde vs up againe: *In sixe
troubles he shal deliuer them,
and in seuen there shall no
cuil touch them,* Iob 5. 18. 19.

*Of the issue
out of trou-
ble.*

God will giue his people rest from the daies of aduersity, till the pit be digged for the wicked, Psal. 94. 13. Light is sowne for the righteous, & gladnesse for the upright in heart, Psal. 97. 11. It is well said, It is sown; For though God do not presently giue vs ease and comfort, yet the Haruest will come, if with patience wee rest vpon God, and be truely sincere, and keepe his way: God will settle his people, as in the former dayes, and it may bee, doe better vnto them, then at the beginning, Ezech. 36. 11. For Gods thoughts towards his people,

people, are thoughts of peace, and not of euill, to giue an expected end, Ierem. 29. 11. so as Gods seruants shal sing for ioy of heart, when wicked men howle for vexation of spirit, Esay 65. 14.

8 Eightly, If wee consider the wonderfull care of God about the measure of our crosses: For God will not lay vpon man more then right, that hee should enter into iudgement with God, Iob 34. 23. Therefore Iacob should not feare, because God will not make a full and final end of him, as he will of the Nations, but will correct him in measure,

Of the measure of our afflictions.

byfield, N.

sure, not leaving him wholly unpunished, *Jeremy. 46. 28.* God doth waite to be gracious to his people; hee is a God of iudgement, and doth not consider what sin they haue committed to deserue affliction, but what strength they haue to beare it: *After hee hath giuen them the bread of affliction, and the water of aduersity, he will not restraine his mercies from them, Isay 31. 18, 20.* There is great difference betwixt Gods dealing with wicked men that are enemies to the Church, and his dealing with the godly. Fro hence
the

the Prophet asketh: *Hath he smitten him, as hee smote them that smote him?* and resolueth that God *smites in measure*, and but in the branches, hee will not cut them vp by the rootes, *Isay 27.7, 8.*

9 Ninthly, if we consider the short time of these afflictions: *Heauines may be in the Euening, but Ioy will come in the Morning*: For Gods anger endureth but a moment, but in his fauour is life, *Psal. 30.5.* The rodde of the wicked shall not rest on the lot of the righteous, *Psal. 125.3.* For the Lord will not cast off for euer, but though he

Of the short continuance of them.

hee cause grieſe, yet will hee
haue compaſſion, according to
the multitude of his tender
mercies, Lamen. 3. 31. 32.
For a ſmall moment GOD
may forſake, but with great
mercy will he gather vs. In
a little wrath hide I my face,
but with everlaſting kindnes
will I haue mercy on thee,
ſaith the Lord thy Redeemer,
Eſay 54. 7. 8. Hence Chriſt
ſaith, A little while, and ye
ſhall not ſee me, and againe,
A little while, & ye ſhall ſee
me, Iohn. 16. 16. The godly
may be in heauineſſe, if need
require, but it is but for a
ſhort ſeaſon, 1. Pet. 1. 6. and
Paul ſaith, The afflictions of
this

this life are but light, and for a moment, 2. Cor. 4. 17.

10 Lastly, if wee consider the good wee get by these afflictions. For God will make all worke together for the best, unto them that loue him, Rom. 8. 28. The godly may bee troubled on euery side, and yet not be distressed: they may bee perplexed, and yet haue no cause to despaire, &c. 2. Cor. 4. 8. The godly in affliction may bee like the burning bush which Moses saw, which was not consumed: and there are many particulars of the good they get by their crosses. For af-

of the good effects of them.

affliction is as the *fire*, only to *refine* them, & *try* them, and make them more bright, *Zach. 13. vlt.* they lose nothing, but their drosse, and this is all fruit, *even the taking away of their sinnes, Isa. 27. 11.* Besides, they meet with many consolations in affliction, which otherwise they had not experience of, *2. Cor. 1. 7.* and therefore wee should count it all ioy to fall into many temptations, as knowing that the trial of our faith worketh patience, and if patience haue her perfect worke, we shall bee intire, wanting nothing, *Iam. 1. 3, 4*
 Lastly,

Lastly, the trial of our faith, which is more precious then gold that perisheth, will bee found vnto praise, & honor, and glory in the reuelation of Iesus Christ, 1. Pet. 1. 7. and our light & short afflictions will worke vnto vs an eternall weight of glory, 2. Cor. 4. 17. and if we endure temptation, wee shall receiue the crowne of life, Iam. 1. 12. Loe thus we haue searched it: and thus it is, heare it, and know thou it for thy good, Iob 5. vlt. Learne thou therefore in nothing to be carefull, but in all things to make thy requests known vnto God with giuing of thanks, Phil. 4. 7.

And

What thou
must doe in
thy afflictio.

And if any man lacke wisdom to know what to do in his affliction, let him aske it of God, who giueth liberally, and reprocheth no man, Iam. I. 5.

CHAP. V.

How the godly may comfort themselves against Reproches.

Hitherto of the comforts against al outward afflictions in the generall. Now it followeth, that I instance in reproches, & aduersaries.

For

For reproches ; it is evident, there is neede of consolations, more specially against them, because naturally men stumble at it, when they see Religion censured and scorned, and it hardens many men, when their hearts are infected with this preiudice, that they *heare this way euery where it spokē of*. Sometimes men are dismaid at the disgrace of sincerity in the generall. Sometimes they are troubled for what they themselues do suffer, or may be in danger to suffer. Sometimes the weake are scandalized, when they
heare

*Men need
comfort a-
gainst re-
proches.*

*Thou maist
comfort thy
selfe in the
considera. iō.*

*Of the notice
God takes of
them.*

heare or see what others suffer. And it is manifest, that the best men haue bin put to a great plunge when they haue beene laden with reproches. This makes *Jeremy* so vnquiet, *Ier. 18. 18, 21.* Now there are many wayes, by which a Christian may establisth his owne heart against all the scornes and reproches of the men of this world.

1 First, if they consider that God takes notice of all the wrongs of that kinde done vnto them. Thus *Dauid*, *O Lord, thou hast known my reproch, and my shame, and my dishonor, mine*

mine aduersities are all before thee, *Psal. 69. 17.* It easeth his heart, but to talke with **G O D**, and tell him, that he knowes his dishonour.

2 Secondly, it is an increase of the comfort, if wee further consider that God fauors vs, & accounts vs deare & honorable, whatsoever the wicked thinke of it: and this argument the Lord himselfe pleades withall, *Esay 43. 4, 5.* If Gods face shine vpon his *seruant*, what cares *Dauid* for the reproches of all sorts of men, euen of his neighbours and familiar acquaint-

Of Gods
great ac-
count of vs.

acquaintance. It is enough to him, that his best and next neighbour and friend respects him, *Psalms* 31. 11.

12. 16.

Of thy good
report a-
mong the
godly.

3 Thirdly, thou maist comfort thy selfe by opposing the good report thou hast amongst the godly against the reproches, with which wicked men pursue thee. As thou goest through *ill report*, so doest thou through *good report*: thou hast *honour* as well as *dishonour*, and it is a great recompence to obtain good report amongst the godly, 2. *Corinth.* 6. 18. *Hebr.* 11. 2.

4 Fourthly,

4 Fourthly, were it so that thou hadst no honour in thy name on earth, and that well-doing were in no request at all : yet this should comfort thee abundantly, that thy faith and sincerity, and innocency, will bee found unto praise, and honour, and glory in the revelation of Iesus Christ. Thou shalt haue vnspeakeable praise at that day, 1. Pet. 1. 7.

*Of thy praise
thou shalt
haue in the
day of Christ*

5 Fifthly, the same persons that now reproach thee, may be so turned about by the power and grace of God, that in the day of their visitation they will

*Of praise
from them
that now re-
proach thee.*

will admire thee, and glorifie God for thee, 1. Peter. 2.12.

*Of the small
things thou
suffereſt.*

6 Sixtly, we should be the lesse troubled with our reproches, because this is not to resist unto blaud. God deales fauourably with vs. If we had liued in the daies of our Fathers, when to professe the Gospell of Christ, had beene occasion of terrible death; then wee might haue had some pretence of grieuance. But now in these daies, when the hurt is done only with the tongue of infamous men, it is a great weakenesse to bee disquieted,

disquieted, *Hebr. 12. 3.*

7 Seuenthly, let vs looke
upon the author and finisher
of our Faith, euen He was
exposed to these indigni-
ties, and yet for the glory
set before him, despised the
shame, & endured the crosse,
and is now crowned in
heauen, *Hebr. 12. 2.* What
should the seruant com-
plaine of, when his Lord
and Master is called *Beel-
zebub?*

*Of the ex-
ample of
Christ.*

8 Eightly, *Dauid* easeth
himselfe, by considering
the cause of his suffering.
For thy sake (saith hee to
God) *haue I borne reproch,*
shame hath couered my face:
The

*Of the cause
of thy repro-
ches.*

The zeale of thy house hath eaten me up, and the reproches of them that reproched thee, haue fallen vpon mee: when I wept and chastened my soule with fasting, that was to my reproach, *Psalm.* 69. 7. 9. 10.

Of the condition of all the godly.

Ninthly, why should we be troubled at that which is the lot of all the Saints? We haue heard of *Dauid* before, how he was slandered by many, and on euery side, *Psalm.* 31. 12. 13. *Ieremy* complaines, that they consulted how to deuise deuices against him, and how they might smite him with the tongue, *Ierem.* 18. 18.

False

False witnesses were suborned against Stephen, and that in case of Religion, Acts 6.11.13.14. Many & grievous complaints were laid against Paul, Act. 25.7. Yea, it was the condition of all the Apostles, and the principall men of the Christian world, to be made a spectacle to men and Angels, and to be accounted forlorne, and as the off-scouring of all things, 1. Cor. 4.9.10.13. And our Sauour Christ supposeth the case of any blessed man, that men may say all manner of euill sayings of them, Matth. 5.12, &c.

E Tenthly,

Of the pre-
sence and
assistance of
the holy
Ghost.

10 Tenthly, *The Spirit of God and of glory doth rest upon you, 1.Pet.4.14.* Yee haue the Spirit of God in you, what need you care, what the world accounts of you? you haue abundant treasure in your harts, and you haue an heroycall or diuine spirit in you, and therefore why are you troubled about such meane things? and your patience and their rage, is a signe you are in a happy condition, and haue Gods spirit, & the spirit of God, which in you, is a spirit of glory, and leades you to a better life. And therefore seeing you

you are but trauelers here,
why turne you againe at
the barking of euery dog?
yea, these reproches signi-
fie, that wicked men doe
see some glory of God shi-
uing in you, which they
strive by all meanes to vi-
lifie & despise, being vext
in their hearts at it.

II God will certainly
take an order with all that
reproch his people. For
first, he will reckon all their
reproches, as cast out a-
gainst himselfe; and there-
fore will indite them of
blasphemie, P.sal. 74. Col. 3. 8
1. Peter. 4. 14 1. Corin. 4.
13.

*Of the con-
dition of
those men
that doe re-
proch thee.*

Secondly, in his due time hee will put to silence those lying lips which speake grievous things proudly, and contemptuously against the righteous, *Psalme 31. 18.*

Thirdly, all that were incensed against the godly, shall bee rewarded with shame, which GOD will powre vpon them for the cōtempt with which they haue dishonoured his seruants, *Esay 41. 11. 14.* And to conclude, God will certainly bring them to iudgment for these things, they must make their accounts before the Iudge of the quicke and dead, that speake
euill

euill of other men, because they will not runne with them into the same excesse of riot, 1. Pet. 4. 4. 5.

12 Lastly, God wil prouide for his own innocent seruants. His thoughts are not to let his people be shamed, Micah 4. 11. 12. and besides, hee will bring forth their righteousnessse as the light, they shall be elee-red, Psalm. 37. 6. Iob 5. 15. and they shall receiue double for all their shame, Isa. 61. 7. and their reward shall bee great in heauen, Math. 5. 12. For which reason Moses accounted the reproches of Gods people to be greater vi-

Of the
course God
will take
for thy clea-
ring and
comfort.

ches, then the treasures of Egypt, Hebr. 11. 26. and in the meane time there is a hiding place with God from the strife of tongues, Psalm. 31. 20.

CHAP. VI.

wherein many principal Objections of the godly are answered.

NOW for the better establishment of mens hearts in the former comforts ; it will not bee amisse to take off the objections with which
many

many times godly men doe aggrauate their distresse aboue the respect of the former consolations.

1. *Ob.* If they were ordinary reproches, it would not so much trouble mee, but they are vile things which are objected against mee?

Sol. They cannot bee viler things then haue bin objected against Christ & the godly. For there haue beene objected;

<i>Griuous things.</i>	<i>Acts 25 7.</i>
<i>Gluttony.</i>	<i>Math 11.18 19.</i>
<i>Madnesse.</i>	<i>Iohn. 10.20.</i>
<i>Blasphemy.</i>	(<i>Mat. 26.65.</i> <i>Ac. 6.11.13.14</i>)
<i>Deceiuing.</i>	<i>Iohn 7.12.</i>
<i>Rebellion.</i>	<i>Acts 17.6.7.</i>

E 4 *Rayling*

Railing.

Acts 23.4.

Schisme.

Acts 28.22.

Wickednes of life.

1.Pet.2.12.

2. *Ob.* But base persons doe reuile mee, the very scumme of the people doe scorne me.

Solu. This is no strange thing. The abiects gathered themselves together against David, they did teare and ceased not, Psal.35.15. The drunkards sang of him, Psal. 69.13. Those that derided Iob, were such, whose fathers hee would haue disdained to set with the dogs of his flocke, Iob 30.1.

3. *Ob.* But I haue liued long vnder such disgraces.

Sol.

Sol. Rest thy selfe, and fret not at the man that prospereth in his way, the Lord will finde a time to bring forth thy innocency, as the light, *Psal.* 37.7. *Zephan.* 3. 18.19. God will find a time to get thee praise in euery place where thou hast beene put to shame.

4. *Ob.* But I am almost buried with the almost infinitenesse of scorne and reproches.

Sol. That was no more then was in *Dauids* case; he was so buried in disgrace, that hee was as a man dead, forgotten, and out of minde, *Pf.* 31. 14. he was a reproch of
E 5 men,

men, *Psal.* 22. 12. *A by-word,*
Psal. 44. 9, &c. *A prouerb,*
Psal. 69. 11. *A wonder to ma-*
ny, *Psal.* 7. 7. and the Apo-
 stles were a gazing stocke
 to men and Angels, *1. Cor.*
4. 9. *2. Cor.* 6. 13.

5. *Ob.* But great men
 set against me.

Solu. That was *Dauids*
 case: *Feare was on euery*
side, he heard the railings of
great men, which consulted
together against him, *Psalme*
31. 13.

6. *Ob.* But I am senten-
 ced and accused as an euill
 doer most vniustly, and
 that publikely.

Sol. So was our Saviour
 Christ,

Christ, & that by a whole
 Councell of men, *Mat. 27. 1.*
Iohn. 11. 47. 48. and so was
 Stephen, *Act. 6. 12.* and so
 were the Apostles, *Act. 4.*
6. 15. and *5. 27.* and so was
 Paul, *Act. 23. 1.* The most
 righteous may suffer as e-
 uill doers, *2. Tim. 2. 9.* The
 wicked so compasse about the
 righteous, that many times
 wrong iudgment proceedeth,
Hebr. 2. 3. 4. but this is his
 comfort, The Lord will not
 leaue him in the hand of the
 wicked, nor condemne him,
 when hee is iudged, *Psal. 37.*
32. If God condemne vs
 not, it matters not for the
 sentences of vniust men.

And

And the rather, because God hath further promised the godly man, that *he will stand at his right hand, to save him from the iudges of his soule, Ps. 109. 31.*

7. Ob. But I am by slander cast out of the Church with great pretence of the glory of God.

Solu. The Lord in the Prophet *Isaahs* time had obserued such a thing as this. For the Prophet tels the godly, that *their brethren had cast them out, and said; Let the Lord bee glorified.* But hee assures them from the Lord, that God would appeare to *their ioy,*
and

and their brethren which cast them out, should be ashamed, Isaiah 66. 5.

8. *Ob.* But they which haue thus grievously wronged me, liue in all prosperity, no iudgement lighteth vpon them, God doth not plead my cause against them.

Sol. Thou knowest not how G O D dealeth with them, God can iudge them secretly, and consume them insensibly, so as the world shall take no notice of it, as the *moth eateth vp the garment*, without making any great rent, *Isay 51. 8.* And for this reason

son they are exhorted in that place, not to feare the reproch. Secondly, what knowest thou what God will yet doe with them? For God hath pleaded the cause of his seruants many times, by bringing strange iudgements vpon the wicked. This *Pasbur* shall bee made *Magor-missabib*, that is, a *terroure round about*, & all that heare it, shall tremble, *Ierem. 20.3.* God can cloath thy aduersaries with shame, and couer them with their owne confusion as with a mantell, *Psal. 109.29.*

9. Ob. But I am censured by good men with much

much bitternesse, as if I were guilty, and there is none to comfort or pittie mee.

Sol. So was *Iob* deeply censured by his godly friends : and so was *Paul* of his owne hearers, *1. Cor.* 4. 4, 10. Thus *David* was forsaken in his wrongs, so as none would comfort him, *Psal.* 69. 20.

10. Ob. But yet one thing much troubles me, that is, that since these flanders, the hand of God hath bin vpon mee in diuers particular iudgements, and this makes people to thinke, sure I am guilty.

Sol.

Sol. So they thought of *Paul* when the Viper fell on his hand, being a man that was before accused, and now sent as it were a prisoner, *Acts* 28. so they iudged of *Dauid* when hee was sicke, that some euill disease did cleane to him, *Psal.* 41.8. Yea, this was our Lord *Iesus Christs* case; For they iudged him as plagued, and smitten of *G O D*, *Esay* 53.4.

II. Ob. But the things obiected against mee are so foule, that when I heare those things spoken of publikely, or priuately, I blush, & that may cause me
to

to be thought to be guilty.

Solu. This was *Dauids* case being innocent; hee saith, *Shame couered his face when he bore reproch*, Psal. 69.7. and his confusion was continually before him; and the shame of his face couered him, for the voyce of him that reprobeth and blasphemeth by reason of the enemy, Psal. 44.14.16.

CHAP.

CHAP. VII.

Directions in the case of reproches.

I Conclude this point concerning reproches, with certain directions.

4th Taies to avoid reproches.

There be diuers things to be done by vs, if we would bee rightly ordered in the case of reproches.

I We should shunne the company of such as are giuen to slander, as it is said of *Paul*, when diuers were hardned, and spake euill of the way, he departed from them, and separated

rated the Disciples, *Acts*
19.9.

2. Thy daily refuge against the scorns of reprochers, must bee to goe to God, and hide thy selfe with him by praier. When *David* is thus encountred, if you aske, what hee did? he saith, when they railed, But I betooke my selfe to prayer, *Psal.* 109. 4. and *Pf* 31. 19.

3 Look to thy tongue, be silent, see thou render not reuiling for reuiling, but rather trust in GOD, and blesse them that curse thee, *Psal.* 37. 7 . *1. Pet.* 3. 9. *Psalme.* 31. 14. *1. Cor.* 4. 12.
Ierem.

Ierem. 18. 20.

4 Liue inoffensiuely,
& be sure thou keep Gods
way: For if any thing will
medicine their tongues,
that must be it, *2. Cor.* 6. 3. 8
2. Pet. 2. 12. and *4. 14. 15. Ps.*
37. 34. For it may bee at
length the same mouth
that cursed thee, wil blesse
thee, and glorifie G O D
for thee.

CHAP.

CHAP. VIII.

*Shewing how the godly may
comfort themselves against
their aduersaries.*

Hitherto of the consolations against reproches: Now it followeth, that I should shew how a Christian may comfort himselfe against his aduersaries, that oppose him in his course of godlines, and so there are many arguments of consolation.

I The first may be taken from his condition therein,

*Hee may
comfort
himself from
the conside-
ration,
I Of the cō-
mon condi-
tion of all
the godly.*

as it is common to all the godly : For this may stay a mans hart to know for certaine, that *every man that will live godly, shall be opposed, and must suffer persecutions, 2. Tim. 3. 12.*

Of Gods appointment.

2 The second may be taken from the appointment of God herein : and this stands of two branches. First, that God from all eternity hath decreed every mans sufferings this way. Thus *Paul* lesseneth the thought of the crosse, by pleading that *God had appointed them thereunto*, meaning by his eternall decree, *1. Thessal. 3. 3.* Secondly,

condly, that GOD hath likewise appointed the end, and measure, and deliuerance out of the affliction. Thus the Church is comforted, *Reuel. 2. 10.* If it were grievous to them to know that the Deuill should raise vp wicked men, that should cast them into prison, yet this may refresh them, that GOD hath set the time when they shall come forth againe. It shall bee but for ten daies: It shall neyther bee so long as the Deuill and wicked men would haue it, for then they must neuer come out; nor so little

little a while, as they themselves wold haue it; for then they would neuer come in, or stay but awhile : but God will rule by determining the time for their good.

Of our refuge in God.

3 The third may be taken from the refuge wee may haue in God: wee may alwaies make our recourse to God in all our wrongs, who hath promised to be *our refuge, even our refuge in due time, Psal. 9. 9.* If God will receiue vs, and heare our moanes, & vndertake our protection, it should be no great thing for vs to indure the oppositions of

vnrea-

vnreasonable men.

4 The fourth may bee taken from the prediction of Christ: wee haue beene told before plainely what we should expect. Wee may haue peace in Christ, but hee hath fore-told it, that *in the world wee shall haue trouble*, Ioh. 16. 13. yea, that wee must provide to take vp our crosse daily, Luke 9. 24.

Of the prediction of Christ.

5 The fift may bee taken from the deliuerance GOD hath promised vs; for thus he assures vs, *The hand of the Lord shall bee known towards his seruants, and his indignation towards*
F *their*

Of the deliuerance promised.

their & his enemies, Isay 66
14. for that God that will
be the strength of the righ-
teous in their trouble, will
be their salvation out of their
troubles: he will help them
and deliuer them, hee will
deliuer them from the wick-
ed, & saue them because they
trust in him, Psalme 37. 39,
40. This glory of the Lord
shall bee knowne and feared
from the East to the West,
that if the enemy come like a
floud, the Spirit of the Lord
shall chase him away, Isay 59
19. Therefore feare not thou,
O worm Iacob, for thus saith
the Lord, I am thy GOD, I
will sustaine thee with the
right

*right hand of my Iustice: Be-
hold, all they that prouoke thee
shall be ashamed, they shall be
as nothing: the men of thy
strife shall perish, Isay. 41. 10
11. For the Lord knoweth
how to deliuer the godly out
of temptation, and to reserue
the vniust to the day of iudg-
ment to be punished, 2. Peter
2. 9. GOD will deliuer the
poore when he crieth, the nee-
die also, and him that hath no
helper, Psal. 72. 12.*

6 The sixt may be taken
from the certaine iudge-
ment of God that shall fall
vpon their aduersaries:
*The men of thy strife shall
perish, and they that warre*

*Of Gods
iudgement
vpon our
aduersaries.*

against thee, shall bee as a thing of nought: They shall seeke them & not find them, Isa. 41. 11. 12. All these curses will the Lord lay upon their enemies, and upon them that hate them & persecute them, Deut. 30. 7. All those euill neighbours that touch the Inheritance of Israel, God will plucke them out of their land, and plucke his people from among them, Ier. 12. 14. The wicked draw their swords, and bend their bowes against the godly; but their sword shall enter into their owne heart, and their bowe shall be broken; for the armes of the wicked shall bee
bro

broken, and the Lord will uphold the iust, P sal. 37. 14. 15. 17. And besides, for their full paiment, they are reserued vnto the day of Iudgement to be punished.

7 The seuenth may be taken from the consideration of the effects and consequents of this opposition : For first, hereby wee giue our testimony to Christ and the Gospell, when we *partake of the afflictions of the Gospell, 2 Tim. 1. 8.* Secondly, these oppositions doe as much good for the present, when Gods seruants fall into

Of the effects and consequents.

these troubles, the fruite will be, it will *trie them*, and *purge them*, and *make them white*, till their time be come, for there is a time appointed, *Dan. 11. 35. 36.* Thirdly, God may turne the hearts of the wicked, and make them of *Lyons and Tygers*, to become *Lambes*, and no more to do hurt in the *mountaine of the Lord*, *Isay 11.* *The Wolfe and the Lambe may come to feede together, and the Lion eat straw like the Bullocke*, *Isay. 65. 25.*

Of our owne
gaine by
them.

Lastly, wee shall gaine exceedingly by these sufferings; for wee are assured, that if wee suffer with
Christ,

Christ, we shall reign with him in another World ,
2. *Time.* 2. 11. 12. Wee should therefore reioyce, that we partake in the sufferings of Christ, because wee are punished , that when Christ appears in his glory, we shall then be glad and reioyce, 1. *Peter* 4. 13.

F 4 CHAP.

Byfield, N.

CHAP. IX.

*Of the wayes how Sathan
tempts vs, and the occasi-
on of temptation.*

Hitherto of outward afflictions, and the comforts against them. The inward afflictions follow, and heere in the first place come tentations to be considered of, euen those conflicts which men haue in their soules with euill Angels.

Three things must bee granted concerning temptations.

I First,

*3. Things
taken for
granted.*

1 First, that the doctrine of temptations is obscure, because the disease lies inward in the soule, and is such as the vnregenerate world hath little care of, or iudgement in.

2 Secondly, that when God leaues his children to be tried by this affliction, & softens their harts to feele this combat with Devils, it doth wonderfully amaze and disquiet them, and therefore this is a point needfull to be handled.

3 Thirdly, that there is sure remedy in the word of God, euen for this affliction also.

Now, because this doctrine of temptations is somewhat obscure, I would, before I entreat of comforts against them, consider of three things.

- 1 How many waies Sathan tempts men.
- 2 To what things hee tempts.
- 3 What are vsually the occasions hee takes of tempting.

*Sathan
tempts vs
five waies.*

For the first, Sathan tempts vs diuers waies.

- 1 One is, when hee tempts God against vs, labouring to bring God out of liking with vs. Thus he insinuated the dispraises of

of *Iob* to God, *Iob*, chap. 1. and 2. And thus Sathan stood at the right hand of *Ioshua* the high Priest, to resist him before the Angell of the *Couenant*, *Zachar.* 3. 1.

2 Another way is, when he appears in some shape, and by voyce, or otherwaies terrifies men.

3 When he brings distresses vpon mens bodies, or other heavy calamities, and thus also hee tempted *Iob* by GODS permission.

4 When he stirs vp other men to tempt vs: thus hee stirred vp *Peter* to tempt Christ, and dissuaded

ded him from his suffering, *Math. 16.* And thus hee tempted the Woman by meanes of the Serpent: and thus also hee imployeth wicked men, daily to tempt by euill counsell & inticements.

5 The last and most v-suall way is by iniecting, exciting, or suggesting euill internally within our spirit. This is that kind of temptation I heere especially meane.

2 For the second, that wee may finde out the nature of temptations, and the things whereabout Satan workes, we may refer
all

all the temptations to three sorts.

The first sort of temptations, are *temptations to blasphemy* : and thus hee tempts when hee suggests monstrous things against God, or the word of God, or the prouidence of God, or the like.

The second sort are, *temptations to particular sinnes*, as when he tempts to the deniall of Christ, as hee did *Peter*, and so hee tempts to lusts of all sorts. And so the Deuill is the *father of lust*, *Iohn 8.44.* and euill Angels are *spirituall wickednes*, *Ephes. 6.13.* and thus

3. Sorts of temptations by suggestiō.

1. Temptations of blasphemy.

2. Temptations to particular sinnes.

thus also he tempts to rage or reuenge; and therefore the Apostle implies in his speech about anger, that to giue place to wrath, is to giue place to the Deuill, who vsually excites those violent passions, *Eph. 4. 26.* And thus also hee tempts to couetousnes, in respect of which sinne, the Deuill is said to *enter into Judas:* And thus also hee tempts to lying, as in the case of *Ananias and Saphira, Acts 5.* and so he tempts men to murder, either of themselves or of others.

3. *Temptations to des-
paire.*

The third kind of temptation is, *the temptation to despaire,*

despaire, which is, when he perswades with men to despaire of all mercy in God. Thus he made *Judas* despaire : and into some degree of despaire for the time was *David* himsele entred, *Psal. 77.*

Thus of the sorts of temptations.

3 Now it is wonderfull necessary in the third place to take notice of the occasions of temptations. Satan vsually tempts not, but vpon some aduantage giuen him, & so there are many things, which as it were, *tempt the Deuill to tempt men*, as

9. *Occasions of temptations.*

First,

Solitarines.

First, *solitarinesse* : the Diuell watched to finde the woman alone from her husband, and then set vpon her. Such persons as loue *solitarinesse*, loue not their owne soules; for they giue great aduantage to Sathan to assault them and circumuent them, & therefore we should take heede of it.

Security.

The second occasion is *security*, when the Deuill spies that men be carelesse, and keepe no watch ouer their owne hearts, and are rechlesse in their courses, and goe from day to day, and feare not euill, then he
lies

lies in wait to assault, by injecting some vile or base temptation to sinne.

The third occasion is *Pride*; when *Paul* is somewhat lifted up with the consideration of his revelations, then doth Sathan take his advantage, and set upon him with his messenger, even some vile temptation: when we take liberty to make our selves great in our owne eyes, and nourish the pleasing thoughts of high opinion, and selfe-conceit, if God doe not greatly guard vs, wee are neere some desperate assault of Sathan.

Pride.

The

byfield, N.

Anger.

The fourth occasion is *anger*. The Deuill seldome forbears to enter into the heart of the wrathfull person, when anger hath set open the doore, as was noted before out of *Ephes. 4. 26.*

5.
*Dalliance
with euill
thoughts.*

The fift occasion is *dalliance with euill thoughts*, when the Deuill sees vs play with contemplatiue wickednesse, and be well content to let our thoghts runne vpon sinful proiects or imaginations of finnes, which perhaps wee intended not euer to commit. This tempts him to imploy his skill to put fire to those

those thoughts, so long till the whole heart bee ensnared by them, or by other waies, to draw vs into mischief. These lusts will draw away, and Sathan engendring with them can make them conceive, &c. *Iam. I. 14.*

The sixth occasion is, the *intemperate use of outward things*. For the *Deuill wal-keth about as a roaring Lion*, seeking whō he may deuoure, and when he findes a man excessiue bent to the things of this world, as meat, drinke, apparell, riches, pleasures, honours, &c. hee sets vpon him by some

6.

Intemperate use of outward things.

some of his methods to carry him away captiue at his will. Therefore the Apostle *Peter* wills vs to bee *sober*, if we would preuent him; implying, that the Deuill will giue the onset, when hee findes vs intemperate, 1. *Pet.* 5. 8.

7. *Unsettled-
nes in Faith*

The seventh occasion is *unsettlednesse* in our assurance of Gods fauour, and our owne saluation: We cannot resist the Deuill, if wee bee not *stedfast in the faith*, and wee giue him wonderfull aduantage, if we be tossed about like the waues of the Sea, and are vnconstant or carelesse in
matter

matter of our faith; we ne-
uer barre out the Deuill
soundly, till we be stedfast
in our assurance, 1. *Peter*. 5.

8. 9.

The eight occasion is,
when sometimes the Lord
will haue vs tempted, only
for the triall of our faith,
and the grace which hee
hath giuen vnto vs.

Lastly, the ninth occasi-
on is, a *relapse into some*
grosse sinne after calling,
which is scourged with hi-
deous temptatiōs through
a secret depth of Iustice in
God, who thereby can
shew how fearefull a thing
it is so to offend.

CHAP.

8. *Triall of*
Faith.

9. *Relapse*
into some
grosse sinne.

Byfield, N.

CHAP. X.

How the godly may comfort themselves in their temptations.

THe consolations against temptations follow.

A Christian, that feeles himselfe assaulted by the Deuill, may raise vp in his thoughts diuers contemplations, able to succour him in his distresses: as

He may comfort himselfe from the consideration, Of the common condition of the godly.

I First, if hee consider that this is the case of all the godly, to be tempted: It is no new thing which hath

hath befallen him. Thus Paul comforts the Corinthians, *No temptation hath befallen you, but what accompanies the nature of man*, 1. Cor. 10. 13. And the Apostle Peter hartens them to whom he writes, by this argument: *The same afflictions are accomplished upon your brethren that are in the world*, 1. Pet. 5. 9. This also the Apostle to the Ephesians affirmes, that those *spiritual wickednesses are found even in the most heavenly places on earth*, Ephes. 6. 12. The Apostles themselves were not free from this combat, & therefore Paul saith,

saith, *wee wrestle with principalities and powers, &c.*

Of the measure.

2 Secondly, if we consider the measure of them, God will not lay any more vpon him, then he is able to beare, he may feare his owne strength, as *Paul* did, but God wil *make his grace sufficient for him*, 1. *Cor.* 10.

13. 2. *Cor.* 12.9. *Sathan* is limited, hee can goe no further then his chaine will reach, and for that cause it is, that wee are taught to pray, that God would not lead vs into temptation, as acknowledging that God doth dispose and order the measure

sure of this kinde of affliction.

3 Thirdly, if hee consider the short cōtinuance of his temptations; They may be fierce, but they are not long: *G O D will shortly tread downe Sathan vnder our feete, Rom. 16.20. We shal suffer but a while, 1.Pet. 5.9.10.*

Of the short continuance.

4 Fourthly, if hee seriously meditate of diuers things in Christ his Saviour: as,

Of diuers things in Christ: as

First, his *example*. It should bee lesse grievous to bee tempted, because Christ himselfe *was tempted in all things, as he is, sin*

1.
His example

G onely

byfield, N.

sinne onely excepted, Hebr. 4.15.

2
His victory
over the De-
vill.

Secondly, Christ hath atchieued an admirable victory over these principalities and powers, and hath triumphed over them, and made a shew of them openly, *Col. 2.15.*

3
His sym-
pathe.

Thirdly, there is in Christ a sympathy and fellow-feeling. He is touched with our infirmities, and doth much compassionate our case, *Heb. 4.15.*

4
His Inter-
cession.

Fourthly, he hath made intercession, and *prayed for us, that our faith might not faile.* For that which hee assured to *Peter*, hee performeth

formeth also for all the elect, *Luk.22.31.*

Fiftly, Christ is the true brazen Serpent, which is lift vp of God, that when we feele our selues stung with these fiery serpents, by looking vpon Christ we are sure to be healed, *Iohn 3.15.*

Lastly, we are sure to be helped and succoured by Christ in the combat: *Hee was tempted himselfe, that hee might succour them that are tempted, Heb.2.18.*

5 Fiftly, if he consider the issue that GOD will giue, *He will giue issue out of the temptation, 1.Cor.10.13.*

5

*His vertue
for healing
vs.*

6

His succour.

*Of the issue
out of temp-
tation.*

Byfield, N.

He will tread down Sathan, Rom. 16. 20. He will stablish vs, after wee haue suffered a while, 1. Pet. 5. 9, 10. If wee resist the Dewill, he shall flye from vs, Iam. 4. 7. 8. If hee lead vs into temptation, hee will deliuer vs from euill, Math. 6. 13. The Lord will breake the head of the great Leuiathan, the crooked serpent, the Dragon of the Sea, Isay, 27. 1.

Of the effects.

6 If he consider the effects of temptation, it is the schoole of Christ to traine vs vp in spirituall souldierly, they cannot hurt vs, they make vs more humble, 2. Corin. 12. 8. 9.

They

They are for our triall,
1. *Pet.* 1. 7. Sathan doth but
winnow us, wee lose no-
thing but our chaffe, *Luke*
21. 31.

Ob. But it seemes, temp-
tations are a gricuous e-
uill, because we are taught
to pray against them in a
speciall manner in the
Lords praier, which shews
that my estate is miserable,
in that I am ledde into
temptation.

Ans. It is true, that wee
must pray against tempta-
tions, & that it is a iudge-
ment; but yet no other,
then sicknesse, pouerty, or
the like: and therefore we

*How wee
may pray a-
gainst temp-
tations.*

are not to pray against them simply, but with submission to Gods will ; only we must pray absolutely to be deliuered from the euill of temptation , which latter words doe restraine or correct the former.

Quest. But when I am tempted, how may I know that I am not ouercome of the temptation ?

*How wee
may know
that we are
not ouer-
come of
temptations.*

An. Obserue thine own heart in the entertainment of those vilde iniectiōs. If thou abhor them as soon as they come in, and giue no manner of consent vn- to them, thou art free. For Christ himseife was temp-
ted

ted by euill cogitations
cast into his minde : (for
the Apostle saith) *He was
tempted in like manner as
wee are*, and yet he was not
guilty of the euill of the
temptation. It is true, that
for the most part wee are
infected in some degree
or other by it : but yet it is
not impossible for man to
bee free from the euill of
temptation, as that exam-
ple shewes.

Note.

But secondly, thou maist
know whether thou be o-
uercome or no, by two
signes. For first, if thou
fee the temptation to be
an affliction to thee, and

Two signes.

account it an euil day, and art burthened vnder it, as if it were a very buffeting of thy body, thou art yet safe: The Deuill hath no victory, thou art not ledde captiue, all this while *Paul* was worse feared then hurt, 2.*Cor.* 12. 7. 8. 9. Secondly, all the while thou resistest by prayer, & wrestlest, with it, and keepest thy spirituall weapons in thy hands, thou art the conqueror, for thou art assured of God. *If thou resist, the Deuill will flye from thee* in due time. Thou art neuer ouercome, till the temptation please thee, & thou

thou resoluest to make no
resistance spiritually, *Iam.*
4. 8.

Quest. But what if I bee
ouercome ? am I not in a
desperate condition, if the
temptation haue preuai-
led ouer me ?

An. Thy case is mourn-
full, but not desperate : for
Peter and *David* were ouer-
come of the temptation ,
and though it cost them
many teares, yet they were
recovered. Christ hath
made intercessiō for thee,
and will heale thee, if thou
make thy recourse vnto
him, and penitently plead

for mercy before the throne of Grace.

CHAP. XI.

Comforts against our daily infirmities.

Hitherto of the consolations against the temptations of Sathan. There remaine two other distresses of the Spirit. 1. The one arising from the sence of daily infirmities. 2. The other from the feare of falling away, and losing of what we haue.

I For

I For the first, there are many waies, by which a Christian may fence his heart against the discouragements that arise from the sence of daily infirmities.

And these promises are of two sorts: For they are eyther such as giue vs arguments of consolation in themselves, or such as withall remoue the obiections are wont to arise in our hearts vpon some particular consideration of the manner of the infirmities in vs:

By infirmities, I meane defects, Ignorance, Indisposition,

Two sorts of promises.

What is meant by infirmities.

position, Feare, Discouragements, Forgetfulness, Omissions, Distractions, Particular falls through frailty, some kinds of euill thoughts, Dulnesse, Vncheerefulness, Doubts, and the euill of our good workes.

*The com-
fort is raised
from the
consideration.*

*I
of thy age
in Christ.*

The arguments of Consolation are :

I There are differences in the degrees of the age of Christ in vs : Some Christians are but weake, young ones, lambs, babes, new formed, and GOD knowes it, and lookes for no more from such, then what agrees to their age :

He

He is a compassionate Father, that doth not require the same power of gifts in a weake Christian, which he lookes for in a strong.

2 It should much ease vs to remember, that wee are not vnder the Law, but vnder Grace, *Rom. 6. 14.* Wee are deliuered from the rigor of the Law, God now doth not expect perfection from vs, nor accounts vs as transgressors, because we are imperfect, but hath receined vs to the benefit of the new covenant: In which, perfection is onely required in Christ, and vprightnesse of

2
*Of thy condition now
vnder grace.*

3.
Of the fruit-
fulnesse ma-
be in a weak
Christian.

3 Wee may bee very weake in strength & power of gifts, and yet very fruitfull: we may do much good while we are in the infancy of Grace, which the comparifon of the vine (to which the godly are resembled) shewes. The vine is not the strongest of Trees, and yet is more fruitfull in pleasing fruit, then many other trees, not of the field only, but of the garden also. Now the godly are likened to the vine, *Esay 27. 2.* to shew, that al their weaknesse notwithstanding, they may bee abundant
in

in pleasing fruite.

4 The goodnes of Gods nature should much incourage and comfort vs herein : and so if we consider foure praises in the nature of God.

Of the goodnes of Gods nature: for he is

• First, he is *gracious* : he stands not vpon desert, we may *buy of him without money*, hee can loue vs for his owne sake, though wee be able no way to plead our owne merits, *Esay 55.1.2.3.*

1
Gracions.

Secondly, hee is *mercifull*, yea *mercy pleaseth him*, it is no trouble to him to shew mercy, but he delighteth in it, *Mic. 7.18.*

2
Mercifull.

3 Third-

3
Slow to an-
ger.

Thirdly, hee is *slow to anger*, Infirmities will not prouoke him to wrath; hee can delight in vs still, though wee haue many wants and weakenesses, *Pf. 103.*

4
Ready to
forgiue.

Fourthly, he is ready to forgiue; if by our too much carelesnesse and frequency in offending, he be not vrged to displeasure, yet hee is quickly pacified; a few praiers and teares in the confession of our faults, will turne away all his displeasure, so as he will *remember our iniquities no more; Pf. 103.*

5 The

5 The Lord will strengthen his owne worke in vs by his Spirit, and though Grace bee but in the bud, yet *his blessing shall be upon our buds*, and he wil make vs grow as the willowes planted by the water-courses: the hope of increase should stay vs against the present sense of weakenesse, *Esay*, 44.2.3.4.

6 There are many things comfortable to be thought vpon in Christ.

For first, he makes account to finde vs sicke, and *sinner*s, hee doth not expect to finde vs righteous altogether:

Hee

*Of the hope
of strength
and*

*Of many
things in
Christ: as*

*I
His opinion
of vs.*

byfield, N.

Hee came not to call the righteous, but sinners to repentance, Mark. 2. 17.

²
*His compas-
sion.*

Secondly, wee haue such an High Priest, as knowes how to haue compassion vpon those that are out of the way: he is touched with our infirmities, hee doth rather pittie vs, then hate vs for our weakenesses, *Hebr. 4. 15.*

³
*His inter-
cession.*

Thirdly, his intercession couers our infirmities. If any man sinne, we haue an Advocate, euen Iesus Christ the righteous, who is the propitiation for our sinnes. Hee takes

takes an order in Heaven; that God shall not bee turned away from vs; hee makes daily intercession for vs.

Fourthly, his *bloud* will powerfully *cleanse* our Consciences from the *deadnesse* which is in our *workes*, Heb.9.14.

4
His bloud.

Fiftly, hee is *the Lord* our *righteousnesse*, and that is his name by which he wil be called, *Ierem.23.6*. His perfect *righteousnes* is as truly ours, as if wee had performed it our selues: so as although we be most vnperfect in our selues, yet

5
The imputation of his righteousness.

byfield, N.

yet in Christ God can finde no fault in vs, nor see any transgression: Though our sanctification be spotted, yet our iustification hath no blemish in it.

*The helpe of
the Mini-
stery.*

7 The helps God hath afforded vs in his Ministers, may bee some ease vnto vs: though for weaknesse we be but lambs, yet God hath prouided for vs; he hath giuen vs *shepherds* to feede vs, and giuen them a charge to looke to his Lambes, as well as his sheepe. The Church is compared to a nurse with brests, and wee haue a promise

mise to sucke out of the
brests of his consolations
Jerem. 23. 4. Esay 66. 11. 12.
13. Iohn 21. 19.

8 We should especial-
ly bee refreshed with the
consideration of diuers
particular fauours, GOD
hath assured vs of in his
word, as

*Of diuers
particular
fauours God
hath assured
vs of.*

First, that hee will not
deal with vs after our sins,
*nor reward vs after our in-
iquities, Psal. 103.*

Secondly, that hee will
*spare vs, as a man spareth
his sonne that serueth him.*
No father can shew com-
passion like to that which
God will bee bound to
shew

shew to his children, *Mal.*
3. 17.

Thirdly, that the *smoking flaxe shall not bee quenched*, and the *bruised reede shall not be broken*; though grace were in vs but like the heat in the week of the candle when the light is out, yet God hath taken order that it shall not be extinguished, *Esay 42. 3.*

Fourthly, that in all times of need we shal haue *accesse vnto the Throne of Grace*, and obtaine a supply of all our wants; so as we may go boldly to aske what we need, *in the name of Christ*, and it shall bee gi-
uen

uen vs, Heb. 4. vlt.

Fiftly, that hee will accept of our desires, and our will to do his seruice, shall be taken for the deed, so as he will reckon of so much good to be done by vs, as wee desired and endeououred to doe: our workes are as good as wee desired to haue them to be. The preparations of our hearts are reckned with God as great things, *Esay 55. 1. Ierem. 30. 2. 2. Cor. 8. 12.*

Sixtly, that in all his dealing with vs, he will vse vs in *all compassion* with a tender respect of our weakness. Our weeping and sup-

supplication shall bee accepted before him, and he will cause vs to walke in a straight way, in which wee shall not stumble, Ier. 31. 9. In all our afflictions he is afflicted. In loue, in care, in pitty hee will redeeme vs, and carry vs as in the daies of old, Esay 63. 9. As he hath borne vs from the wombe, so will hee bee the same still vnto old age, euen vnto the gray haires. Hee will carry vs in the armes of his compassion: Hee hath made vs, hee will beare, euen hee will carry, and will deliuer vs, Esay 46. 3. 4. He will gather the Lambes with his armes,
and

and carry them in his bosom, & gently lead those that are with young, Esay 40.

Seuenthly, that he will supply al our necessities out of the riches of his glory, Phil. 4. 19.

Eightly, that he wil passe by our meere frailties, and take no notice of the errors of our liues, that arise from meer infirmities; *there is no God like vnto him for passing by transgressions, Mic. 7. 18.*

Ninthly, That hee will strengthen vs, and make vs grow in the gifts bestowed vpon vs: *The Lord will be the hope of his people, and the strength of the children*
H dren

dren of Israel. Ioel. 3. 16. He giueth power to the faint, and to them that haue no might, hee increaseth strength: they that wait vpon the Lord, shal renew their strength, Esay 40. 29. 31. He wil be as the dew to his people. They shall grow as the Lilly, and cast foorth their rootcs, as Lebanon. Their branches shall spread, and their beauty be as the Olive tree, and their smell as Lebanon. They shall reuiue as the corne, and grow as the wine, Hosh. 14. 5. 6. 7.

And to assure all this, God would haue vs to know that he hath married

vs vnto himselfe, and holds himselfe tied in the covenant of marriage with all kindnesse and faithfulness, to take the care & charge of vs for euer, *Hosb. 2. 19.*

9 To conclude this first sort of promises, what knowest thou what **G O D** may bring thee vnto, notwithstanding thy weakness? He can make thee to multiply as the bud of the field. Hee can make thee increase and waxe great. Hee can make thee *attaine vnto excellent ornaments*, *Ezech. 10. 7.* Since thou art the branch of his planting, the worke of his hand, he

*Of what
God may
bring thee to.*

may greatly glorifie him-
selfe in thee, so as *thy little*
one may be as a thousand, &
thy small one as a strong Na-
tion, God can performe it
in his due time, *Esay 60.2 I*
22. Though thou haue but
a little strength, God hath
set before thee such an *open*
dore, as no man can shut: and
God can make thee stand
in the loue of the trueth,
without denying his name
when the *hower of tempta-*
tion comes vpon the world, &
many of greater vnder-
standing fall, *Reu. 3.8.9.10.*

Hitherto of the princi-
pall consolations in the
case of infirmities.

CHAP.

CHAP. XII.

Diuers obiections are answered.

IT followeth that I should answer certaine Obiections which doe vsually depresse the hearts of men, and by the trouble of which they neglect the former consolations.

Ob. Some one may say, My infirmities are the more grieuous, because I find affliction of spirit ioyned with them. These terrors and passions vpon my heart doe dismay me, and

H 3 make

byfield, N.

make mee doubt, those comforts doe not belong vnto me.

Solu. God may afflict thy spirit, and yet be well pleased with thee ; yea therefore thy case is the more comfortable , because thou feelest the waight and burthen of thy sinnes , as these places of Scripture following, most euidently and comfortably shew : namely,

Psalm. 34.18. The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.

Math. 11.28.29. Come vnto me, al ye that are weary and

and laden, and I will ease you.

Take my yoke on you, and learne of me, that I am meek and lowly in heart, and you shall finde rest unto your soules.

Icrein. 31. 25. For I haue satiate the weary soule, and I haue replenished eucry sorrowfull soule. And their soule shal be as a watred garden, and they shall haue no more sorrow: the latter part of the 12. verse, &c.

Maiah 63. 9. In all their troubles he was troubled, and the Angell of his presence saued them. In his loue and in his mercy he redeemed them,

H 4 and

and he bare them and carried them alwaies continually.

Psal. 31. 21. 22. Blessed be the Lord: for he hath shewed his marvellous kindnesse toward me in a strong City.

Though I sayd in my haste, I am cast out of thy sight; yet thou heardst the voyce of my prayer, when I cried unto thee.

Psal. 103. 9. He will not alwaies chide, neyther keepe his anger for euer.

Ob. But I offend daily.

Solu. That is cleerely answered in Gods promise: For he saith, he will multiply pardon, or abundantly pardon, Esay. 57. 7.

Ob.

Ob. But I finde I grow worse then I haue bin, my hart is much out of order.

Sol. If there be a heart in thee desirous to return, there is comfort also against this distresse. The Lord wil heale *thy back-sliding*, if thou *take vnto thee words* to confesse thy falling away, *Hos. 14. 2. 3. 4.* Behold (saith the Lord) I will bring it health and cure, and I will cure them, and reueale vnto them the abundancce of peace and truth, *Ier. 33. 6.* There is healing in the wings of the Sonne of righteousness, and ye shall go forth and grow up as the Calues of
H 5 the

the fall, Malach. 4.2.

Ob. But I am extreemly burthened with my ignorance, this is a continuall grievance vnto me.

Solu. There are many cōforts against ignorance.

*E. Constru-
tions about
ignorance in
the godly.*

1 It is a speciall promise of God in the new Covenant, that *hee will write his lawes in thy hart, and he will make thee to know the Lord*: thou maist goe boldly to the throne of Grace, to beg the further illumination of the Spirit of God. This is one of the suites God cannot deny.

2 God hath promised to *leade thee by a way which thou*

thou hast not knowne : Hee will preferue thee by his knowledge, though thou be vnacquainted with the way thy selfe. He that led his people from Babel to Sion, when they scarce knew a foote of that long way, will lead thee in the streight way from earth to heauen, if thou seeke a way of GOD as they did, *Isay* 42.16.

3 Wee haue such an *High Priest*, as knowes how to haue compassion on the ignorant. Hee that required that property of the High Priest in the Law, will much more expresse it him.

himselfe, *Hebr. 5. 1. 3.*

4 This must bee thy glory, and the crowne of reioycing, that though thou be ignorant of many things, yet thou *knowest God, and Christ crucified, and this is eternall life, Iob. 17. 3.*

5 The Ministers of the Gospell are ours, and therefore if we attend vpon the Word, and continue in it, wee shall know the truth: their instructions shall bee daily distilled into thy heart like drops of raine, *1. Cor. 3. 22. 23.*

6 The anointing thou hast received, shall teach thee all needfull

needfull things, & lead thee into all truth, 1. Ioh. 2. 27.

7 There is a seede of heauenly doctrin cast into thy heart, *which shall euer remaine in thee. It is indelible, it cannot be blotted out, 1. Ioh. 3. 9.*

8 Lastly, knowledge is the gift of Christ, and as we know that he is come, so we belecue that hee will giue vs understanding, that we may know him that is true, and we are in him that is true, euen in his Sonne Iesus Christ: this is the true God, and eternall life, 1. Ioh. 5. 20.

Ob. But we want, or haue
lost

lost the meanes of knowledge ; our teachers are taken from vs.

Solu. It is true; *where vision faileth, the people faint, but yet:*

1 After God hath giuen you the bread of affliction, & the water of aduersity, hee will restore teachers, and no more reſtaine inſtructions, Eſay 30.20.

2 Though thou ſee no way of helpe, yet thou knoweſt not how God can prouide; *He can open Rivers on the tops of mountaines,* and he maketh the wilderneſſe a ſtanding poole, when his people thirſt and cry

cry vnto him, *Isaiah* 41.17,
18.

3 If ordinary meanes
faile and be denied, God
will then supply of his spi-
rit, and make that meanes
which is left, to suffice for
thy preservation, and buil-
ding vp, *Philip*.1.9.

Now that there may be
the more abundant sup-
port vnto our harts in this
case of infirmities, I will
open two places of Scrip-
ture that doe meete with
the most obiections of our
hearts.

The first is, *Exodus* 34.
6.7. where the Lord pro-
claimeth the goodnesse of
his

*The full ex-
plication of
the words in
Exod.34.
6.7.*

his nature, that all men may take notice of it, and giue him the praise of his rich grace, where hee so describeth the Lord, that in his titles hee giueth an answer to many objections.

1. *Ob.* If thou say thy infirmities may alienate the Lord from thee?

Solu. He answers, that hee is *Iehouah*, alwaies the same, vnchangeable. Hee will not alter his loue towards thee, but loue thee to the end, & for the more assurance, hee repeated that title twice, because he knowes, we most doubt of that,

that, and haue most neede to be succoured with that Argument, as the foundation of all our comfort.

2. *Ob.* If thou say thou hast strong inclinations to sinne, or strange temptations, or great impediments, or many aduersaries and discouragements?

Solu. He answers, he is *God*, or strong; to signifie that nothing shall hinder the worke of his grace toward thee, but hee will keepe thee by his power, and make his grace sufficient for thee.

3. *Ob.* If thou say hee is of pure eyes, and cannot but

but discerne thy faults, and sinne is sinne in the sight of God.

Sol. He answers, that he is *mercifull*.

4. *Ob.* If thou say thou deseruest no such mercy.

Solu. He answeres that he is *gracious*, & doth not stand vpon desert. He will shew mercy, not because thou art good, but because he is good.

5. *Ob.* If thou say, The daily repeating & renewing of thy sinnes may prouoke him, though hee bee mercifull and gracious.

Solu. Hee answeres, that he is *long-suffering*.

6 *Ob.*

6. *Ob.* If thou say thou hast many defects and wants to be supplied.

Solu. Hee answers, that he is *full of goodnesse.*

7. *Ob.* If thou saist, thou art ashamed of the ignorance, which is more then can be conceiued.

Sol. He answers, that he is *abundant in truth* to supply thy defects, & to performe his promise, though thou haue but a little faith.

8. *Ob.* If thou say thou doest belecue that God is all this vnto some men, & that *Abraham*, and *Dauid*, and others that were in great fauour with G O D, haue

haue found all this. But for thy selfe thou art so vile a creature, and so meane a person, as it is not for thee to expect such great things of God,

Solu. He answeres, that hee keepes mercy for thousands. Hee hath not spent all vpon *Dauid*, or the Patriarchs, or Prophets, or Apostles, or Martyrs, or Ministers: but he hath an Ocean of goodnesse still to be shewed, without respect of persons, to all that come vnto him for mercy.

9. *Ob.* If thou yet say, thou art guilty of diuers sorts of sinnes, and that it is

is not one offence onely,
but many that lye vpon
thee, and some of them
such as thou darest not
name, they are so vile,

Solu. He answers, that
hee forgives iniquity, trans-
gression and sinne, that is, all
sorts of finnes, of nature, of
weakenesse, or of presump-
tion.

10. *Obiec.* If any other
should say, this is a do-
ctrine of liberty, and may
embolden men to sinne,

Solu. He answers to that,
he will by no means cleare
the wicked, those are fa-
uours onely hee will de-
clare to the penitent, that
are

are weary of their sins, and would faine offend no more.

The full explication of the words in Ezech. 36. 25. &c.

2 The second place is, *Ezech. 36. 25. and 7.* where many obiections are evidently answered, the consolations beeing fitted of purpose, so as euery word almost preuents some doubt might arise in mens mindes : as

1. *Ob.* I am exceeding lothsome, and a creature extremely filthy in respect of my sinnes.

Solu. I will powre cleane water upon you; that is, I will wash your soules in the fountain of my grace, and

and both forgive you, and sanctifie you.

2. *Ob.* Oh it cannot be that any meanes should doe me good, I am so totally defiled.

Sol. Ye shall be cleane; tis easie for God to clense vs, tis our owne vnbeliefe hinders vs : God hath promised our cleansing.

3. *Ob.* O but my finnes are great and grosse sins, I haue offended more grievously then other men.

Sol. From your Idols, & from your filthinesse will I cleanse you ; though thy sins were as great as Idolatry in the first Table, or Whore-

whoredom in the second, yet God can forgive and sanctifie thee.

4. *Ob.* But my nature is so bad, that if I were forgiven, I should offend againe.

Sol. A new heart will I give thee ; where GOD forgives our sinnes, hee gives vs another disposition, and changeth our natures, *vers. 2. 6.*

5. *Ob.* O, but I am so ignorant, I cannot but offend.

Solu. A new spirit will I put within you ; he will give vs vnderstanding and wisdom.

6. *Ob.*

6. *Ob.* But I am so dull and hard-hearted, that I am not sensible of my own distresse or wants, and cannot bee affected with the excellency of the goodnes or promises of God.

Sol. I will take away the stony heart out of your body; God will cure vs of hardnesse of heart.

7. *Ob.* But if my heart were softned, and that I had some feeling, it would grow hard and senselesse againe.

Sol. I will giue you a heart of flesh.

8. *Ob.* O, but if all this were done for mee, yet I
I know

know not how to order my selfe, and what to doe to goe on in a religious course of life.

Solu. I will put my Spirit within you, verse 27.

9. Ob. If the Lord doe giue mee his Spirit, yet I feare I shall not bee ruled by it, but offend and grieue the Spirit of God, through ignorance, or want of strength.

Solu. I will cause you to keepe my Statutes, and ye shall keepe my iudgements, and doe them: The Lord will worke our workes for vs, and teach vs to obey, and giue vs power to doe what

what he commandeth.

10. *Ob.* I finde a maruelous vnfitnesse in the very things of my outward estate.

Sol. *Ye shall dwell in the land*; the Lord will blesse vs in outward things, as well as in spirituall.

11. *Ob.* But when I come to vse the creatures, methinkes I see such vnworthinesse in my selfe, that I am almost afraid to meddle with them.

Sol. *I gaue the land to your Fathers*: you hold these outward blessings, not by your deserts, but by my gift, and my gift is anci-

ent, I bestowed these things on your Fathers.

12. *Ob.* It may bee so; our Fathers were in couenant with God, and more eminent men, and more worthy then we.

Solu. Yee shall be my people, and I will bee your God: Gods couenant of grace is with the Fathers, and their generations after them: if he haue beene thy Fathers God, hee will be thy God also, and thou shalt bee of his people.

13. *Ob.* O, but I finde such daily sins, & I am polluted in euery thing I doe, I am many waies vnclean.

Sol.

Sol. I will also save you from your uncleannes: God will multiply pardon, hee will forgiue vs, and comfort vs against our sinnes after calling.

14. *Ob.* But how shall I beleue all this? for I see, God hath plagued vs by famine, and scourged vs with great want, which stil lies vpon vs.

Solu. I will call for the corne, and increase it, and lay no more famine vpon you, & I wil multiply the fruit of the trees, and the increase of the field, &c.

15. *Ob.* But is there no condition on our part?

Solu. Yes ; for all this shall bee done vnto you, when you remember your owne euill waies, and your doings that were not good, and shall loath your selues for your iniquities, and for your abominations. These comforts belong vnto vs, when wee are throughly displeased with our selues for our faults. And besides, *for all this must the Lord be sought vnto*, wee shall obtaine all, or any of these, but wee must aske first, vers. 31.37.

CHAP.

CHAP. XIII.

*Shewing how a godly man
may comfort himselfe a-
gainst the feare of falling
away.*

Hitherto of the com-
forts against our
daily infirmities.
The consolations against
the feare of our falling a-
way follow.

Wee may three waies
comfort our selues against
this feare, namely, if wee
consider God, or Christ,
or our selues.

I In God there are two
things of excellent obser-
uation, both of them ex-

prest in the Scriptures. The first is, that hee hath vndertaken to preserue vs from falling away. The second shewes vs distinctly, how he will performe this.

For the first, that GOD will keepe vs from falling away, we haue four things to assure vs.

*Four things
may assure
vs that God
will keep vs
from falling
away.*

*I
His promises*

First, *the promises of God* directly to that end: for he assures vs, that *his Elect shall enioy the worke of their bands, and shall not labour in vaine*, Esay 65. 22. 23. *The smoking weeke shall not be quenched, nor the bruised reed broken.* Esay 42. *Not one of them sha'll bee lacking in*

in the whole flocke, *Ier. em.*
23.4. God will build them,
and not plucke them downe,
hee will plant them, and not
pull them vp. *Ierem. 24. 6.*
He will confirme vs, in and
to the end, that we may bee
blamelesse in the Day of our
Lord Iesus Christ: for God is
faithfull, who hath called vs
to the fellowship of his Sonne
Iesus Christ our Lord.

2. Secondly, the de-
cree of GOD, concerning
which the Apostle saith,
That the foundation of God
remaineth sure: he knoweth
who are his. Though Hy-
meneus and Philetus fall a-
way, yet none that call vp-

*I. Cor. I.
8.9.*

2
His decree.

on the name of the Lord,
and depart from iniquity,
can neuer bee lost, *2.Tim.*
2.19.

3.
*Three attri-
butes in God
viz.*

*His faith-
fulnesse.*

Thirdly, the attributes
of God: and so there bee
three things in God may
wōderfully settle vs against
this feare. The one is, *his
faithfulnesse*. The other is
his power. The third is his
immutable loue: All three
are laid to pawne for the
performance of this pre-
servation, & so pleaded in
Scripture. For his faithful-
nes, the Apostle therethēce
concludes, that the godly
shall bee confirmed to the
end, as was alleadged be-
fore,

fore, 1. *Corin.* 1. 8, 9. and so hee reasoneth, writing to the Thessalonians : *The Lord is faithfull, who shall stablsh you, and keepe you from euill,* 2. *Theff.* 3. 3. And of the power of God these places speake, *wee are kept by the power of God to saluation,* 1. *Pet.* 1. 5. *I know* (saith Paul) *whom I haue beleeued, and I am perswaded that hee is able to keepe that which I haue committed to him against that day,* 2. *Tim.* 1. 12 Now vnto him that is able to keep you from falling (saith Iude) and to preserve you faultlesse before the presence of his glory, with exceeding
ioy.

His power.

His loue.

ioy. To the onely wise God our
 Sauiour, be glory, and Ma-
 iesty, Dominion and Power,
 now and euer, Iude 24. And
 for the loue of God, that it
 is vnchangeable, there is
 apparant prooffe. *whom he*
loueth, hee loueth to the end,
 Iohn 13.1. so as wee may
 bee confident in this, that
hee which hath begun a good
worke in vs, will performe it
till the day of Christ, Philip.
 1. 6.

4
 His seale.

Fourthly, wee haue the
 seale of God for it, and he
 hath giuen vs earnest, that
 wee shall certainly enioy
 the inheritance purchased
 for vs. And thus euery
 one

one that beleeueth, is sealed by the holy Spirit of promise, which also is our earnest, Ephes. 1. 14. 15. and therefore we shall bee stablished, 2. Cor. 1. 22.

Now for the second; If any aske how GOD will do this?

I answer, That the Scripture shewes how this will be performed thus: For

1 God will not cast off his people, he will neuer forsake his inheritance, Psal. 94. 14. 1. Sam. 12. 22. For the Lord loueth iudgement, and forsaketh not the Saints, & therefore they are preserved for euer, Psalm. 37. 28.

*what God
will doe to
keepe vs fro
falling away*

2 God will put his feare into their hearts, that they shall not depart from him: For this is his Covenant with his people, that Hee will not turne away from them to doe them good, and hee will put his feare into them, that they shall not depart from him, Ierem. 32. 40, 41.

3 To make all the sinner, hee will put his Spirit into them, which shall leade them into all truth, and cause them to keep his statutes, and to doe them, Ioh. 14. Ezech. 36.

4 He will vphold them, and order their wayes, and keepe

keepe their feet, that they fall not. *The steps of the good man are ordered by the Lord, & hee delighteth in his way: Though he fall, hee shall not utterly bee cast downe: for the Lord upholdeth him with his hand, Psal. 37. 23. 24. Hee holdeth our soule in life, and suffereth not our feet to be moued, Psal. 66. 9. Hee will keepe the feete of his Saints, 1. Sam. 2. 9.*

5 Lastly, GOD will worke their workes for them, & continually assist them with his presence, and blessings, *Esay 26. Eze. 36. Phil. 2. 13.* And thus of the comforts that we may gather

Three things
in Christ
may comfort
vs.

¹
His inter-
cession.

²
His office
herein.

gather from God.

Now secondly, in Christ there are three things may minister much establishment in our hearts against this feare.

¹ His Intercession: he hath specially praied for vs, that God would keepe vs from euill, Iohn 17. and therefore is able to saue vs to the vttermost, because hee euer loneth to make Intercession for vs, Hebr. 7. 25.

² The consideration of his office heerein. It is his worke to be *Omega* as well as *Alpha*, to be the *finisher* of our faith, as well as the *author* of it: He is the end
as

as well as the *beginning*,
Ren. 21. 6. Heb. 12. 2.

3 The power of Christ,
Nene can take vs out of his
hand, Ioh. 10. & as was said
before, hee is able to save vs
to the uttermost, Heb. 7. 25.

Thus of the consideration
of Christ also.

Now thirdly, in our selues
wee may looke vpon three
things, as wee are in the e-
state of grace.

For first, we are borne a-
gaine to a liuely hope of an
immortall inheritance reser-
ued for vs in Heauen : Our
new birth intitles vs to hea-
uen, and it is kept for vs,
and our hope is liuely, *1. Pct.*
1. 3. Second-

3
His power.

3. Things in
our selues
may com-
fort vs.

Secondly, our seed abideth in vs : It cannot bee blotted out. Hee that is borne of God, sinneth not, because his seede remaineth in him, *1. Iohn. 3. 9.*

Thirdly, eternall life is begun in vs, *Ioh. 17. 3.* Now if it bee life eternall, how can it end ? How can we fall away from it ? Naturall life may end, but Spiritual life can neuer end.

CHAP.

CHAP. XIII.

*Promises that concerne
Prayer.*

Hitherto of promises that concerne affliction. And in as much as my purpose was but to fence the godly mā settled in his iustification, against the grievances which might befall him in respect of afflictions, during the time of his pilgrimage heere: I shall end with the discourse of those promises, saving that I will giue a taste of the last sort of

of promises, *viz.* such as are encouragements to holy graces or duties.

I will not instance in the promises made to the loue of God, to meekenesse, to such as seeke God, to the loue of the Word, and the like: But onely I will open the promises made to the prayers of the godly, and the rather, because Christians are most troubled about their prayers.

Those promises referred to three beads.

The promises that concerne prayer, may be referred to three heads; For eyther they are such as assure vs that God will heare the praiers of his seruants,
or

or they shew vs, what in prayer hee will heare: or else they describe the wonderfull goodnesse of God in the manner how he will heare. For the first, that the Lord will certainly heare prayer, these places of Scripture do most comfortably assure vs.

Esay 58. 9. Then shalt thou call, and the Lord shall answere: thou shalt cry, and he shall say, Here I am.

Math. 21. 22. And whatsoever ye shall aske in prayer, if ye beleue, yee shall receiue it.

Iohn. 14. 13. And whatsoever yee aske in my name, that

that will I doe, that the Father may bee glorified in the Sonne.

1. Iohn. 3. 14. 15. And this is the assurance that wee haue in him, that if wee aske any thing according to his will, he heareth vs.

And if we know that hee heareth vs, whatsoeuer wee aske, we know that wee haue the petitions that wee haue desired of him.

Iob 22. 27. Thou shalt make thy prayer vnto him, and hee shall heare thee, and thou shalt render thy vowes.

Iob 33. 26. He shall pray vnto God, and hee will be favourable vnto him, and hee shall

shall see his face with ioy; for he will render vnto man his righteousnessse.

Psal. 34. 15, 17. The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.

The righteous cry, and the Lord heareth them, and deliuereth them out of all their troubles.

Psalm. 50. 15. Call vpon mee in the day of trouble, so will I deliuer thee, and thou shalt glorifie me.

Iohn 15. 16. That whatsoever ye shall aske of the Father in my name, hee may giue it you

Iohn 16. 23. And in that day

shall ye aske me nothing: Verily, verily I say unto you, whatsoeuer ye shall aske the Father in my name, hee will giue it you.

2 For the second, it may much comfort vs, if we consider that God will not onely heare our prayers in generall, but our voyce, *Psal. 5. 3.* Our very desires, *Psal. 10. 17.* Our teares, *Psal. 39. 12.* The very naming of Christ shal not bee done without regard, *2 Tim. 2. 19.* Our groaning, *Psal. 102. 20.* When we are destitute of words to expresse our selues, our groaning, our teares,

teares, yea the very desires of our hearts is an effectual prayer to God. Hee doth not looke what we do say, but what wee would say. If we come like little children, and but name our Fathers name, and cry, making moane, it shall bee heard.

3 But in the third point appeares the wonder of his compassion: For

1 God will heare without *despising their prayer*, *Psal. 102. 17.*

2 Hee will *not reproach* them, nor hit them in the teeth with what is past, or their present frailties, *I am.*

1. 5.

K

3 Hee

3 Hee will *prepare their hearts* too: he wil as it were helpe them to draw their petitions, *Psal. 10. 17.*

4 He takes *delight in hearing* their prayers, *Pro. 15. 8*

5 Hee *lookes from heauen* of purpose to heare their groanes, *Psal. 102. 19, 20.*

His eares are open, there is not the least impediment in his hearing, *Psal. 34. 15.*

It is his very nature to be a *God that heareth prayers*: It is not contrary to his disposition, *Psal. 65. 1.*

6 He thinkes thoughts of peace to giue an end, and expectation, *Ierem. 29 11, 12, 13.*

7 He

7 He will be *plenteous in mercy*, to them that call vp-
on him, *Psal.85.5. Iam.1.5.*
He giueth liberally.

8 He will *answer them*,
and somtimes shew them
wondrous things, which they
know not, Ierem.33.3.

9 He will refresh them
also with much ioy and
comfort of heart: *Hee will*
be many times, as the dew
vnto their harts, Iob 33.26.

10 It is a singular com-
passion that hee will heare
euery one that comes with
petitions to him, hee will
except no man: All shall
be heard, *whosoener asketh,*
shal haue, Mat.7.7. Lu.11.10

11 It is yet more compassion, that God wil heare them in all they aske, *whatsoever they desire* of him in the name of Christ: They may haue what they will, *Mark. 11. 24. Iohn 15. 7.*

12 *The spirit shall helpe their infirmities, when they know not what to pray for as they ought,* Rom. 8. 26.

13 God will crown the praiers of his seruants with this honour, that they shall be the signes both of their sanctification, and of their saluation, *Iohn 9. 31. Rom. 10. 13.* If God heare their prayers, hee will receiue them vp to glory.

14 Lastly,

14 Lastly, the Lord shewes a wonderfull compassion in the very time of hearing prayer : hee will heare *in the morning*, *Psal.* 5.3. In the very season; *the due time*, when wee are in trouble: yea so, as he will in our affliction in a speciall manner let vs know, that he is our God, and that he will deliuer vs, *Zach.* 13.9. *Psalme* 51, 15. and 91, 15. *Hee is ready to be found*, *Psalme* 47.1. *Daniels* prayers were heard from the very first day he made them, *Daniel* 10.12. yea God will heare vs while we speake vnto him, and answer vs, before we can

expresse our selues vnto
him many times, *Esay* 65.
24. Yea the Lord heareth
the prayers of his people,
euen then when they
think they are cast
out of sight,
Pſ. 31. 32.

FINIS.



